A Candle in the Dark:

OR,

A TREATISE

Concerning the Nature of

Witches & Witchcraft:

BEING

Advice to Judges, Sheriffes, Justices of the Peace, and Grand-Jury-men, what to do, before they passe Sentence on such as are Arraigned for their Lives, as WITCHES.

By THOMAS ADY M. A.

LONDON,
Printed for *R.I.* to be sold by *Tho. Newberry* at the three Lions in *Cornhill* by the Exchange. 1656.

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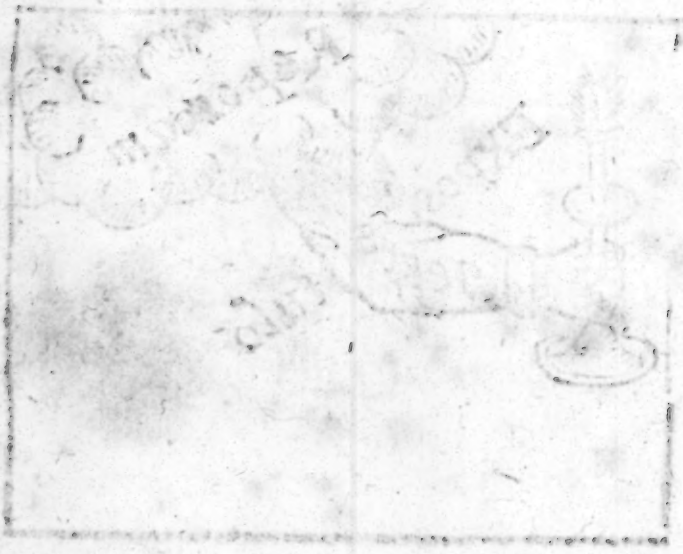

The Reason of the Book.

The Grand Errour of these latter Ages is ascribing power to Witches, and by foolish imagination of mens brains, without grounds in the Scriptures, wrongfull killing of the innocent under the name of Witches; unto which Idolatry and bloud-guiltiness (being as bad, or worse than the Idolatry of the ancient Heathen) men are led as violently by fond imagination, as were the Ephesians *to the worshipping of* Diana, *and of the Image which (as they blindly thought) fell down from* Jupiter, *Acts* 19. 35. *It is reported by Travellers, that some People in* America *do worship, for a day, the first living Creature they see in the morning, be it but a Bird, or a Worm; this Idolatry is like the Idolatry of this part of the World, who when they are afflicted in Body, or Goods, by Gods hand, they have an eye to some Mouse, or Bugg, or Frog, or other living Creature, saying, It is some Witches Impe that is sent to afflict them, ascribing the Work of God, to a Witch, or any mean Creature rather than to God. Mr.* Scot *published a Book, called his Discovery of Witchcraft, in the beginning of the Reign of Queen* Elizabeth, *for the instruction of all Judges, and Justices of those times; which Book did for a time take great impression in the Magistracy, and also in the Clergy, but since that time* England *hath shamefully fallen from the Truth which they began to receive; wherefore here is again a necessary and illustrious discourse for the Magistracy, and other People of this Age, where I intreat all to take notice, that many do falsly report of Mr.* Scot, *that he held an Opinion, that Witches are not, for it was neither his Tenent, neither is it mine; but that Witches are not such as are commonly executed for Witches.*

A Candle in the Dark.

The First Book, shewing what Witches are in the Scripture-sence, throughout the Old and New Testament.

The Second Book, shewing how grosly the Scriptures have been mis-interpreted by Antichrist concerning Witches, by which interpretation he hath made the Nations go astray. With a confutation of those Errours.

The Third Book, touching some erroneous English *Writers, who have upheld the same Errours which Antichrist hath broached to the world;*

Also the Works of a Scotch-man, *called,* The VVorks of King *James. With an addition of fifteen Causes; also a reference to* Scot, *and also the opinion of* Luther *concerning Devils. Also an instruction to Lawyers.*

Errata.

PAge 11. line 3. for *Magnus*, read *Magus*, p. 15. l. 21, for 6 Chron. r. 2 Chro. p. 22. l. 1. for Prophets, r. Brophetess, p 28. l. 23 for *magis* r. *magi*, p. 30. l. 11. for inchantation, r. incantation, p. 38 l. 15. for little r. lithe, l. 19. for tax, r. tap, thrice in the same page, in p 48. l. 8. for Charms r. Charmer, p. 76. l. 33. for equivocately, r. equivocally, p. 77. l. 8. for *Scopula*. r. *Scapula*, over p. 79 for Oracle-giver, r. South sayer, so over p. 87. Necromancer should not be.

The Second Book.

Pag. 92. l. 5. for drew r. grew, p. 96. l. 10, for inquisitions r. inquisitors, p. 106 l. 8. for superstitions, r. suspicions, p. 122. l. 35, for *quem*, r. *quum*, p. 124. l. 15. for an r. and, p 129, l. 15. or preternatual r, preternatural, p. 136. l. 28. for any sort, r. every other sort. p. 145. l. 30, for discovered, r. discoursed, p. 146. l. 36. for and by them cast on cin cure, r. and by them can cast on, or inflict and cure diseases, p. 147. l. 4. for send r. teach. p. 170. l 17, for endicat, r. indicat.

Reader, take notice that most of these faults are mended with Pen and Inke already,

TO THE
Prince of the Kings of the Earth.

IT is the manner of men, O heavenly King, to dedicate their Books to ſome great men, thereby to have their Works protected and countenanced among men; but thou only art able by thy holy Spirit of Truth to defend thy Truth, and to make it take impreſſion in the heart and underſtanding of men: Unto thee alone do I dedicate this Work, intreating thy moſt High Majeſty to grant, That whoever ſhall open this Book, thy holy Spirit may ſo poſſeſs their underſtanding, as that the ſpirit of errour may depart from them, and that they may read, and try thy Truth by the touchſtone of thy Truth, the holy Scriptures, and finding that Truth may embrace it, and forſake theſe darkſome inventions of Antichriſt, that have deluded and defiled the Nations now, and in former Ages.

Enlighten the World, thou that art the Light of the World, and let Darkneſs be no more in the World now, or in any future Age; but make all people to walk as Children of the Light for ever; and deſtroy Antichriſt that hath deceived the Nations, and ſave us the reſidue, by thy ſelf alone, and let not Satan any more delude us; for the Truth is thine for ever.

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To the Reader.

SIR,

IF you be a courteous Reader, I intreat you that what weakneſſe and imperfections you ſhall think you eſpie in this Book from the Author thereof, you paſſe them by for the Truths ſake whereupon this Book treateth.

Secondly, if you be ſo diſcourteous as to carp and cenſure, then I intreat you to carp only at me, and not at the Truth, leſt you reſiſt the truth.

Thirdly, I intreat you to Read my Book thorow before you caſt it by, for otherwiſe, Sir, it may argue weakneſſe in your ſelf to ſlight the Book before you ſee the Argument.

It is one of the vanities of the World to write many Books, and when a man hath taken pains to write, few men will take the pains to read; which *Solomon* intimateth *Eccle.* 12. 12. but Sir, if you find no leaſure to read and conſider, then I pray find no leaſure to gainſay, or to argue againſt.

Fourthly, for all places of Scripture alledged in this Book, if you ſhall ſearch our Engliſh Tranſlations, and not find them to carry the ſenſe which I drive at in my diſcourſe, I intreat you either to ſearch the Originall, or elſe to look upon the Latin Tranſlations of *Junius* and *Tremellius*, which carry the true ſenſe of the Originall, as it was written by the Spirit of God.

Your Friend
T. A.
Non quis, ſed quid.

To the more Judicious and Wise, and Discreet part of the Clergie of ENGLAND.

Joshua 7. 11.

THese words, *Israel hath sinned*, are not so to be understood, as if *Israel* had been free from all other sins but only that of *Achan*, and yet that sinne of *Achan* was the sinne that kindled the anger of God against *Israel*; so likewise, 2 *Sam.* 21. 1. *David* had been an adulterer, *Joab* was a murderer, *Shimei* a rayler, *Sheba* a wicked man of *Belial*, and many sins were in *Israel* at that time, and yet the sinne that kindled Gods wrath, and brought the famine, was the blood-guiltines of *Saul*, as appeareth in the Chapter and verse aforesaid; so likewise 1 *Kings* 16. 30. *Ahab* was more wicked than all that were before him, yet the sin that cost him his life, and his crown, was murthering of *Naboth*, Chapter 21. 19. so that it is easily gathered, that some one abominable sinne doth sometimes more provoke God to anger, against any particular man, or against a Nation, than all other sinnes that are commonly committed. Then you that should be as messengers from God, in that you cry against sinne in generall, yee do well, but in that yee seek not out this cursed *Achans* wedg that hath defiled *England* and the Christian world, look to it betimes, lest it be laid to your charge, if the Nations perish for lack of knowledg.

Your Friend

T. A.

Non quis, sed quid.

A PREFACE.

SInce the time that I have tryed to bring truth upon the ſtage of the world, to be cenſured by all men, I being acquainted with but few in compariſon of all, and ſome of them knowing my intent to put this diſcourſe in Print, I have neerly gueſſed by common diſcourſe amongſt them, what the cenſure of this book will be, that is, it will be the ſame among many, that it is among few; for among few, I find ſome ſo reaſonable in their diſcourſe, that when they find by argumentation, that there is reaſon and grounds in the Scripture for what I write, they upon ſecond cogitations, and deliberate muſings, have yeelded to this truth, (and ſome of them very learned.) Some again, after ſome ſerious argumentation, being fully convinced that this is the very truth, yet doe ſtill ſuſpend their cenſure, till they ſee how it will be approved of by others; by which they ſhew they are ready at all times, to beleeve as the Church beleeves, and to pin their opinion upon the ſleeve of other mens judgements. A third ſort there are, who at the firſt onſet of diſcourſe, do think themſelves ſo ſurely grounded, and this truth ſo groundleſſe and vain an opinion, as that they cannot ſpeak without diſdain, as great Goliah ſpake to little David, and thus they beginne in fury, O groſſe! what madneſſe is this? what will you deny the Scriptures? what anſwer you to this? Thou ſhalt not ſuffer a Witch to live: but when they are ſo ſuddenly anſwered, and ſuddenly convinced, that this place of Scripture maketh nothing for them, and that this their great Champion-argument, hath ſo ſoon received a ſtone in the forehead, they either let their diſcourſe fall to the ground like Goliah, and ſlight this as a new opinion; or elſe they runne away cowardly, like the hoſt

hoſt of the Philiſtines, *and forſake the Scriptures (which they firſt pretended ſhould be their only weapon to fight withall) and betake themſelves to their leggs, runing into ſome vain ſtory taken out of* Bodinus *or* Bat. Spineus, *or ſome ſuch popiſh vain writer, and report that it was done in* Lancaſhier, *or in* Weſtmerland, *or in ſome remote place farre off; and that they heard it credibly reported from men of worth and quality, and ſo they ingage me to anſwer to a ſtory, which they would compell me to beleeve, or elſe to goe ſee where it was done; but if it happeneth (as often it doth) that I make it appear by Scripture, that it is abſurd or impoſſible, not to be reported by a Chriſtian, or that I ſhew them the ſtory, in any of the aforeſaid Authors, who have been the Authors of many vain fables, then they preſently fly to another ſtory, as vain and abſurd as the former, and that being anſwered, they fly to another, ſaying, Sir, what do you anſwer to this? in which manner of diſputes I have heard ſometimes ſuch monſtrous impoſſibilities reported and affirmed to be true, (for they had it by credible report) as would make the Angells in Heaven bluſh to hear them. Therefore ſetting aſide all ſuch unſcholar-like way of arguing, I deſire all to argue by the Scriptures, and I will anſwer, or to anſwer by the Scriptures, and I will argue by the Scriptures, as followeth in this Dilemma.*

A DILEMMA

THAT Cannot bee answered by WITCH-MONGERS.

Luke 4. 4, 8, 12.

CHrist who is our forerunner, *Heb.* 6.20. by whose holy Spirit the holy Scriptures were written, whose words were of equall truth and authority with the Scriptures; Yet when he was to conquer the father of lies, the Prince of darkneſſe (not for his own sake, but for our example)although hee was able to have argued by common reason, beyond the wisedome of *Solomon*, yet being tempted, would not answer any one temptation without *Scriptum eſt*, it is written (because the Scriptures are the only rule of righteousneſſe;) whosoever then will take example by him, to try the Truth by Scriptures, and to argue by them, as he did in this place of *Luke*, (and not by strange reports, which are the objects of vain credulity) let them answer me by *Scriptum eſt*.

1 Where is it written in all the old and new Testament, that a Witch is a murtherer, or hath power to kill by Witchcraft, or to afflict with any diseaſe or infirmity?

2 Where is it written, that Witches have Imps sucking of their bodies?

3 Where is it written, that Witches have biggs for Imps to suck on?

4 Where

4 Where is it written, that the Devill ſetteth privy marks upon Witches, whereby they ſhould be known or ſearched out? or that any man or woman hath any mark upon their body any more than natural, or by ſome diſeaſe or hurt, which is preternatural?

5 Where is it written, that the tryall of a Witch ſhould be by ſinking or ſwimming in the water? or by biggs or privy marks, or ſuſpition of people, to be ſignes of a Witch?

6 Where is it written, that Witches can hurt corn or cattell, or tranſport corn by Witchcraft, or can fly in the aire, and do many ſuch ſtrange wonders?

7 Where is it written, that a Witch is ſuch a man or woman that maketh a league with the Devill, written with his or her blood, and by vertue of that covenant to have the Devill at command?

8 Where is it written, that any man or woman was called in the Scripture *ſtrix*, or *lamia*, or where is any word of ſuch ſignification or importance, either in the Hebrew text, or in the Latin tranſlation, where is a Witch ſaid in the Scriptures to be any ſuch kind of perſon?

9 What is a witch in the ſcripture ſenſe, according to *Deu.*18.10,11. where all ſorts of witches are nominated by nine terms of deſcription?

10 Where is it written, that there are any other ſorts of Witches than ſuch as are there deſcribed? *Deut.*18.10,11.

11 Where do we read of a he devill, or a ſhe devill, called *incubus* or *ſuccubus*, that uſeth generation or copulation with Witches, or VVitches with them?

12 It is written, Woe unto ſuch as devour widdows houſes, and in a pretence make long prayers, *Matth.*23.14.

13 It is written, the Lord hateth the hand that ſheddeth innocent blood, and the falſ witneſs that ſpeaketh lies, and the feet that are ſwift to do miſcheif, and a heart that deviſeth wicked imaginations, *Pro.*6. 17,18,19.

14 It is written, ſhall there be evill in a City and the Lord hath not done it? *Amos.*3.6.

15 It is written, there is no God with me, I kill and I make alive; I wound, and heal, *Deut.*32.39. and again, the Lord killeth, and maketh alive; hee bringeth down to the grave, and bringeth up; the Lord maketh poore, and maketh rich, 1 *Sam.* 2.6,7.

16 It is written, If ye were blind yee had had no ſinne, but now ye ſay ye ſee, therefore your ſinne remaineth, *Iohn* 9.41.

17 It is written, Becauſe they received not the love of the Truth, that they might be ſaved; therefore God ſhall ſend them ſtrong deluſions, that they ſhould beleeve lies, that they might be damned that beleeved not the Truth, but had pleaſure in unrighteouſneſs, 2 *Theſ.* 2. 10, 11, 12.

18 It is written, Thou ſhalt not raiſe a falſe report: put not thy hand with the wicked to be an unrighteous witneſſe, *Exodus* 23.1.

19 It is written, If ye any way afflict the widdow or the fatherleſſe, and they cry at all unto me, I will ſurely hear their cry; and my wrath ſhal wax hot, and I will kill you with the ſword, and your wives ſhall be widdows, and your children fatherleſſe, *Exodus* 22.23, 24.

20 It is written, God ſaw that the imaginations of the thoughts of mens hearts were only evill continually; & it repented the Lord that he had made man, & therefore he deſtroyed the old world, *Gen.* 6.5, 6, 7,

Therefore you that are of the ſacred order of the miniſtry; that do uſe to cry to the people, give ear with fear and reverence to the word of God, as it is written in the text, how dare ye teach for doctrin, the traditions of *Antichriſt* that are not written in the Book of God?

Whether do not ſome preferre the mad imaginations of *Cornelius Agrippa* and others, before the Scriptures, for the defending their opinions?

So much for my Dilemma, now for the Text.

A Candle in the Dark:

SHEVVING The Divine Cauſe of the diſtractions of the whole Nation of ENGLAND, and of the Chriſtian World.

Deuteronomy 18. 10,11.

LEt the Reader take notice that in all the Scriptures there is not any kind of Witch ſpoken of but ſuch as are mentioned in theſe two verſes; which that every one may underſtand, I will expound punctually, not according to our Engliſh obſcure tranſlations, but according to the true meaning, and ſignification of the originall text, as it was written by *Moſes* in the Hebrew tongue, and as it is truely tranſlated (for the better and eaſier ſatisfaction of many that have not knowledge in the Hebrew tongue;) by *Junius*, and *Tremellius*, in their Latin Bible; whether alſo I referre the Reader for all places of Scripture, alledged in this Book; and here I do in Gods name, and in Zeal for his truth, deſire

and intreat him that thinketh himself the learnedst Clerk, to shew mee in all the Scriptures, such a word as *Striges* or *lamiæ*, or any word of that signification, importing such doctrins, as have a long time defiled the Nations.

Deut. 18.10,11.

Let there not be found among you, any that maketh his sonne or his daughter to passe thorow the fire, a user of divinations, a planetarian, or a Conjecturer, or a Jugler.

Also a user of charmes, or one that seeketh an Oracle, or a South-sayer, or one that asketh counsell of the dead.

The Latin translation is this.

Ne invenitor in te qui traducat filium suum, aut filiam suam per ignem, utens divinationibus, planetarius, aut conjector, aut præstigiator,

Item utens incantatione, aut requirens pythonem, aut ariolus, aut necromantis;

The Hebrew Text.

לֹא יִמָּצֵא בְךָ מַעֲבִיר בְּנוֹ וּבִתּוֹ בָּאֵשׁ קֹסֵם קְסָמִים מְעוֹנֵן
וּמְנַחֵשׁ וּמְכַשֵּׁף: וְחֹבֵר חָבֶר וְשֹׁאֵל אוֹב וְיִדְּעֹנִי וְדֹרֵשׁ אֶל
הַמֵּתִים:

And here is the Hebrew Text written in the Roman character, with the construction, of every word.

Lo jimatzæ *ne invenitor*, beca *in te*, magnabir *qui traducat*, beno *filium suum*, uubitto *aut filiam suam*, baese *per ignem*, kosem kesamim *divinans divinationes*, megnonen, *planetarius*, uumenachese *aut conjector*, umechasceph *aut præstigiator*, vechobhir chabher *incantans incantatione*, vesoel ob *requirens pythonem*, vejiddegnoni, *aut ariolus*, vedhorese el hamethim *aut consulens mortuos*; *so much for the Text.*

Exodus 22. 18.

מְכַשֵּׁפָה לֹא תְחַיֶּה

Mechasceph lo thechajek, præstigiatricem non sines vivere.

There

There is alſo another word, *Hartumim* in *Exodus* 4.17. *Gen.* 41 8. and in other places, which is taken in the generall ſenſe for *Magus* a Magician; that hath one or all theſe crafts or impoſtures, yet by many it is reſtrained to the particular, and often tranſlated *Ariolus*, being the moſt allowed ſignification, for *Arioli*, were called *Magi*, being counted wiſe men, and therefore the word is uſed for all ſorts of Magicians; theſe and all other words in the Scriptures concerning Witches are conſonant to the words in the Text.

The Text opened.

THe Text is *verbatim*, according to the Originall as it was written by *Moſes* in the Hebrew tongue, which I will expound orderly: and here is to be noted, that in theſe two verſes, are nine ſorts of Witches nominated by God, unto *Moſes*, and the people, to this end and purpoſe; that whereas God hath choſen the people of *Iſrael*, to be a peculiar church and people to himſelf, he would be their only Counſellor, to keep them in the way of wiſdome and holineſſe, and therefore commandeth them, in no wiſe to aske counſell of any but the true prophets and meſſengers of God, as appeareth in the 14. and 15. verſes of this chapter, and becauſe there were ſo many ſorts of people in the world, that did commonly abuſe and uſurp the office of Gods Prophets: God deſcribeth them, in the 10. and 11. verſes of this chapter, by nine ſeverall nominations or deſcriptions, commanding them to ſhun and avoyd them as falſe Prophets and deceivers of the people; for it was the manner of the heathen (to ſeek unto ſuch for counſell,) & the Lord having caſt out thoſe heathen people, for ſuch abominable ways giveth his own people warning of all ſuch ways to avoid them, & not to hearken to them namely, to thoſe nine ſorts of witches, or deceivers, or falſe prophets, or ſeducers of the people from God and his prophets, to lying Idolatrous waies, & giveth them warning in the three laſt verſes of the ſame chapter of all falſe Prophets whatſoever, that ſhould preſumptuouſly take upon them to ſpeak any thing in Gods name which God had not commanded, or to ſpeak in the name of other Gods, that ſuch ſhould be ſlain,

and these nine appellations in the tenth and eleventh verses, are not tearms of distinction, but several terms of description, whereby to discern false Prophets, or Witches, whom the Lord would have cut off from among his people; and therefore the Lord describeth them in the tenth and eleventh verses, sheweth the destruction of the Nations that hearkened to them, in the 12, 13, & 14. verses (where also he commandeth his people to be holy, and not like those Nations) promiseth that his people should always have a true Prophet amongst them to hearken unto, in the 15, 16, 17, & 18. verses (which although it was fulfilled in Christ chiefly, *Acts* 3. 23. yet it is meant, and also verified of all the rest of the Prophets, that were successively Messengers of Christ from *Moses*, till the coming of Christ in the Flesh) commandeth them to hearken to such a Prophet, in the nineteenth verse, but for all false Prophets, the Lord will have them cut off in the twentieth verse, and setteth down a trial, and a discerning rule between a true Prophet, and a false Prophet that speaketh in Gods Name, in the one and twentieth and two and twentieth verses, as appeareth orderly in the chapter, who so pleaseth to read it.

And now to come to the Exposition, or Interpretation of these two verses, *Deut.* 18. 10, 11. and of the nine appellations or descriptions therein contained. And first, for the first.

Let there not be found among you, any that maketh his Son or his Daughter to pass through the fire, this is the first description whereby God describeth a Witch, or a false Prophet; and in what manner this should be a description of a Witch, or false Prophet, that we may the better understand, I must first define what a Witch is, and then come to the matter.

The Definition of a Witch, or a certain Demonstration what a Witch is (for the vulgar capacity.)

A Witch is a Man, or Woman, that practiseth Devillish crafts, of seducing the people for gain, from the knowledge

ledge and worſhip of God, and from the truth to vain credulity (or beleeving of lyes) or to the worſhipping of Idols.

So likewiſe for the definition of Witchcraft.

WItchcraft is a devilliſh Craft of ſeducing the people for gain, from the knowledge and worſhip of God, and from his Truth to vain credulity (or beleeving of lyes) or to the worſhipping of Idols.

That it is a Craft truly ſo called, and likewiſe that it is for gain is proved, *Act.*16.16.19. the Maid that followed *Paul* crying, brought in her Maſter much gain; And that it is a Craft of perverting the people, or ſeducing them from God and his Truth, is proved, *Acts* 13.6,7,8. *Elimas* the Sorcerer laboured to pervert the Deputy from the Faith. So likewiſe, *Acts* 8.9,10,11. verſes, it doth more plainly prove all in theſe words, And there was a man before in the City called *Simon*, which uſed Witchcraft, and bewitched the people of *Samaria*, ſaying, That he himſelf was ſome great man, to whom they gave heed from the leaſt to the greateſt, ſaying, This man is the great power of God, and gave heed unto him, becauſe that of long time hee had bewitched them with Sorceries; How bewitched them with Sorceries? That is, ſeduced them with devilliſh Crafts (as the *Greek*, and alſo *Tremelius Latine* Tranſlation do more plainly illuſtrate) in this ſenſe ſpeaketh *Paul* to the *Galathians*, 3. 1. O fooliſh *Galathians*, Who hath bewitched you, that you ſhould not obey the truth? And that a Witch, or Witchcraft is taken in no other ſenſe in all the Scripture, it appeareth by the whole current of the Scriptures, as you may ſee in this Book. But now to return to the Text.

*Deut.*18.10,11.

THe firſt deſcription of a Witch in the Text is, *Let there not be found among you, any that maketh his Son, or his Daughter to paſs through the fire.*

Here we muſt note that there was in thoſe dayes a great Idol of great requeſt among the Heathen, the name of which Idol was

Molech, and was first set up by the *Ammonites*, 1 *King*. 11. 5. and by them called *Milcom*, and from thence grew in request, and defiled a great part of the world, who was generally led after it to Idolatry, insomuch that the Kings and Nobles of the earth did sometimes make their Sons and their Daughters pass through the fire in honour to that Idol, as *Manasses* did, 2 *Chron*. 33. 6. and how that passing through the fire, was, or in what manner, is questionable: Some think they burnt them in the fire, as Burnt-offerings to that Idol, because it is said, *Deut*. 12. 21. they burnt their Sons and their Daughters in the fire to their gods: And also in *Psal*. 106. 38. And 2 *Chron*. 28. 3. *Ahaz* burnt his children in the fire, &c. But although some Historians do report that the heathen did sometimes (upon some extraordinary request made to their Idol) consume their children as a Burnt-sacrifice. which might seem to some so to bee understood in these places of Scripture, yet if we compare one place of Scripture with another (where burning and passing through the fire are used as termes equivalent) upon the same subject) we may see that burning is not taken in that sense, to consume them in the fire, for then they had bereaved themselves of children; But *Manasses* and *Ahaz* were not left childless, for their sons reigned in their stead, but burning is by a Metalepsis taken for passing through the fire, that is, they made them pass through the fire as an Idolatrous ceremony, whereby they dedicated them to their Idol, as in 2 *King*. 23. 10. This exposition is most allowable, but yet (not tying any man to this exposition) I say, that in what manner soever it was that they made their children to pass through the fire, the scope and meaning of the text, *Deut*. 18. 10. is, That they should not bee Ring-leaders to Idolatry, as in *Levit*. 20. 5. whosoever did give his children to *Molech* was to bee slain, with all that followed him in his Idolatry, they that followed him to Idolatry were to bee slain as Idolaters, but hee that gave his children to *Molech*, to make them pass through the fire, is chiefly named here to be slain, as a Ring-leader of other men to Idolatry, and is in *Deut*. 18. 10. reckoned amongst Witches, according to the definition of a Witch afore-shewed, Witches being in all the Scripture-sense only seducers or inticers of the people to spiritual Whoredom, and here in the text *Moses* speaketh, *per Synecdochen*, of one Idol for all; all one as

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if he had ſaid, Let none be found among you that is an inticer or ring-leader of the people to Idolatry, in which ſence all Idol Prieſts are Witches, and are ſtiled ſo in common Scripture phraſe, 1 *Sam.* 6. 2. the *Philiſtims* called their Prieſts, and South-ſayers together; for the ſetting up or upholding of any Idol, is the Grand Witch-craft of all, and the very Mother of all other Witch-craft, and it is moſt probable the Prieſts of *Molech* were firſt devoted to that ſervice, by uſing that Ceremony of paſſing through the fire; and all that did in like manner paſs through the fire did become Prieſts, or at leaſt Servants to the Idol, for the work of the Burnt-offerings, in this ſence is *Jeſabel*, called a Witch, 2 *King.* 9. 22. Why was it ſaid the Witch-crafts of *Jeſabel*? Becauſe ſhee was an upholder of *Baal*, and his Prophets, who were jugling Seducers of the people to Idolatry: Why in the ſame verſe is it ſaid the Whoredoms of *Jeſabel*? Becauſe Spiritual Whoredom (or Idolatry) and Witch-craft are inſeparable companions, therefore it is ſaid, *Scortationes & præſtigiæ Jezebelæ*, the Whoredoms, and juglings, or Witch-crafts of *Jeſabel*; in this ſence is *Manaſſes* truly ſaid to uſe Witch-craft, 2 *Chron.* 33. and the firſt eight verſes, almoſt all that is ſpoken of in *Deut.* 18. 10, 11. *Manaſſes* is ſaid to be guilty of in this place of *Chronicles*; Firſt, he ſet up ſeveral Idols, and immediatly follows the inſeparable companions, that is, the Witches, or Prieſts of Idols, called here South-ſayers, with their ſeveral Witch-crafts, in the ſixth verſe of the ſame Chapter of the *Chronicles*. Why do Idols, and Witch-crafts, and Witches come in rolling together ſo thick in this place? 2

The firſt Reaſon is, becauſe as the ſetting up of an Idol is Witch-craft, ſo where Idols are, there muſt needs bee Witches; namely South-ſayers, or Idol Prieſts, or elſe the Idol of it ſelf can do nothing; as when it is ſaid in 2 *King.* 1, 2. *Ahaziah* ſent to inquire of the god of *Ekron*, it is not to be ſuppoſed that there could be an anſwer given by the bare Idol (being but a ſtock) but the anſwer or Divination muſt come from the Prieſts and South-ſayers, that were there belonging to that Idol, and upholding it.

The ſecond Reaſon is, becauſe as I have ſaid before of the nine

nine ſeveral appellations of Witches in *Deut.* 18. 10, 11, that they are not terms of diſtinction but of deſcription; ſo here in the 2 *Chron.* 33. all that is ſaid of *Manaſſes* in the ſeven firſt Verſes of the Chapter, is not to be underſtood as expreſſions of ſeveral diſtinct things done by *Manaſſes*, but a full expreſſion of one thing by ſeveral terms of deſcription, expreſſing fully that one act of *Manaſſes*, that is, firſt he ſet up ſeveral Idols, as in the third, fourth, and fifth, and the beginning of the ſixt verſe of the Chapter doth appear; and then it followeth that he uſed thoſe things that did neceſſarily belong to the Idol, without which the Idol could be of no force, or requeſt among the people, and that was as appeareth in the ſixth verſe, he uſed Divinations, and Conjecturings, and Juglings, and ſet up an Oracle, and South-ſayers, (the Latine tranſlation is) *Et divinationibus, & conjectationibus, & preſtigiis uſus eſt, inſtituitq; pythonem & ariolos*) ſo all that *Manaſſes* did, was ſetting up of Idols with their adjuncts, and though the Idols indeed were ſeveral and various, yet all was one act, tending only to the making up of one compleat Idol-houſe, that was the Houſe of God, verſe the fourth, and ſeventh, he abuſing it, and making it an Houſe of Idols, this one act produced one effect; that was, he made *Judah* and *Jeruſalem* go aſtray to Idolatry, as appeareth verſe nine, but *Joſiah* deſtroyed the Idols, with their Adjuncts, Oracles, and South-ſayers, 2 *King.* 23, 24. being Idol Prieſts.

So much for the firſt and grand deſcription of a Witch in the text, that is, a Ring-leader to Idolatry, intimated in theſe words, *Let there not be found among you, any that maketh his Son or his Daughter to paſs through the fire*; this firſt deſcription being rightly underſtood, the other eight will bee the more eaſily expounded, being but appurtenances to the firſt, or rather Monſters in the belly of the firſt.

Now followeth the ſecond deſcription, or appellation of a Witch, that is, *Let there not be found among you, any that uſeth Divinations.*

To uſe Divinations was to take upon them to tell things to come, and things hidden, which things could not be done by

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any but by God, and his Prophets, as appeareth, *Isa.* 41. 23. Shew what is to come after, that we may know that yee are gods; yet as Gods Prophets could tell things to come, so in the second of *Kings*, 6. 12. *Elisha* the Prophet could tell the King of *Israel* what was spoken in the secret Chamber of the King of *Aram*; and although God would have his people know, that none could do these things truly but himself, by his Prophets, and therefore hee would have his people to hearken after none but his Prophets, in enquiring of things to come, or things hidden; yet many false Prophets did take upon them to tell such things meerly to seduce the people for gain, pretending that they could do it, either by vertue of their Idol, and so led the people a whoring after them, as in 2 *King.* 1. 2. *Ahaziah* sent to enquire of the god of *Ekron*, and *Jeremiah*, 23. 13. they Propheſied by *Baal*, and seduced my people.

Or else falsly pretending themselves to be Gods Prophets, and so in a fair pretence, to pervert the people from the truth to lyes, as *Micha* 3. 11. *Quorum Prophetæ, pecunia divinant*, whose Prophets do give Divinations for money; and *Jer.* 23. 21. *I have not spoken to them, and yet they have Propheſied saith the Lord.* In this sence *Samuel* said to *Saul*, *Rebellio est sicut peccatum divinationis*, Rebellion is as the sin of divination, or according to our English translations, *is as the sin of Witch-craft*, 1 Sam. 15. 23. and for these divinations, and false Propheſies they had this colour, That whereas God did usually speak to his Prophets in Dreams, and Visions of the night, as appeareth, *Numb.* 12. 6. these Witches, or false Prophets pretended that they had also Dreamed, and had seen Visions, that so they might bewitch and seduce the people from Gods way, *Deut.* 13. 1. 5. and also *Jer.* 23. 25. *They propheſie lyes in my name, saying, I have dreamed, I have dreamed*; and vers. 27. *Think they to cause my people so to forget my Name by their Dreams, which they tell every one to his neighbour, as their fathers have forgotten my name for* Baal? not but that Dreams were to be declared and regarded, if it were truly done without deceit, for it followeth in the twenty eighth verse, *He that hath a Dream, let him tell a dream, and*

he that hath my Word, let him speak my Word faithfully; but these Dreamers, or Witches, did falsly pretend Dreams and Visions, that they might seduce the people, vers. 32. these were the right Enthusiasts of the Heathen, this was one great practise of the Priests of the great Idol *Apollo*, that was called the Oracle of *Apollo*, they would lye down behind the Altar, and sleep for a time, and then make people beleeve they had seen a Vision, whereby they could determine their matters, and accordingly gave their Divinations, or Oracles; many other colours, or pretences, had their Diviners, for their cheating Witch-craft, or Divinations, as they would make the people beleeve they could talk with the spirit departed of the dead, and so know things hidden, or things to come, but of that more in the ninth description, and indeed most of the following descriptions, or appellations in the text were linken to the second, to lying Divinations, as also linked to each other, yet because the manner of their actions were various, the Lord here describeth them according to the variety of their actions, all tending to one end, and that is to oppose the way of God, and the Prophets for gain.

A Question resolved.

SEeing it is manifest by the Scriptures, as appeareth in this second description of a Witch, that he that useth Divinations is a Witch, and one main pretence in giving Divinations, was Dreams and Visions of the night, then it may bee supposed that he that telleth a Dream to his neighbour, thereby fore-telling things to come, useth Divinations, and ought to bee censured as a Witch, or else must needs bee a Prophet.

To this it is answered, That Dreams in the Scripture do appear to be of two sorts, the first sort were Prophetical, wherein men had a direct command from God to go and Propheſie to the people, and these Dreams came ordinarily to the Prophets, upon so many several occasions as were needful for the Prophets to admonish the people, to shew them their sins, and declare the truth to them, and for the declaring

declaring of future things to the people, either concerning Judgements of God that would come upon them for their ſins if they did not amend, or concerning ſome great work, that God would do for his people that feared him, and theſe Dreams were proper to the Prophets only, *Numb*. 12. 6. and they that did falſly pretend ſuch Dreams, and Inſpirations, to diſſemble the Prophets, to ſeduce the people to Idolatry were Witches, or falſe Prophets, according to this ſecond deſcription of uſing lying Divinations, and ought to bee ſlain, *Deut*. 13. 1. 5.

Secondly, the ſecond ſort of Dreams that we read of in the Scriptures were warning Dreams, whereby men were forewarned of things to come, but were not thereby ſent to Propheſie to the people by ſpecial command from God, but were forewarned; Firſt, for the avoyding of danger that might come upon them, or others whom this Dream concerned, or at the leaſt that they might know the danger before it came, and theſe Dreams were common to many as well as to the Prophets, both to the godly and ungodly, *Mat*. 2. 12, 13 and 27. 19. *Gen*. 40. 8. and Chap. 41. *Dan*. 2. 1. Secondly, theſe ſort of warning Dreams fore-ſhewed a bleſſing upon the godly to encourage them, *Gen*. 37. 5. 9. and for theſe ſorts of Dreams, we read by theſe examples in the Scriptures, that they are common to all ſorts of people, and uſeful either to hear, or to declare, but whoſoever did declare a Prophetical Dream, was either a true Prophet indeed, or elſe a lying Enthuſiaſt, or falſe Prophet (ſuch as were the Idol Prieſts of the Heathen) to ſeduce the people, as is ſhewed in the Scriptures before mentioned in this ſecond deſcription, and alſo in *Jeremiah* 23. 16. 25.

And whereas ſome may queſtion whether Dreams are now ſent by God to forewarn, as in ancient times, ſo long as we have no Scripture to the contrary (but rather for it) wee may not deny it; and do alſo finde by common experience that ſome have dreamed of their Childe falling into the fire, and ſome into the water, and of other ſeveral dangers concerning themſelves, and others, of which ſome have come to paſs that might have been prevented, by prayer and dili-

gent care. I know a man that was fore-warned in a Dream of theſe Wars in *England* before they began, (or were like to bee) but Prophetical Dreams are not uſual in theſe days.

Yet here it may further be noted, that in ſome caſe a man may alſo declare a Prophetical Dream, and yet be neither a true Prophet, nor a Witch, or falſe Prophet; and that hath ſometimes been ſeen by experience in ſuch as have been troubled in their phantaſies through diſtemper of body, or other diſtracting occaſions hurting their phantaſie, they imagine that God hath ſpoken to them by Dream, or Viſion, or Voyce heard, or by an Angel, and hath bidden them go Propheſie ſuch and ſuch things, and theſe are to be charitably judged of, and not raſhly cenſured; this diſtemper of body may be diſcerned by the effects, that is, Death, or Sickneſs following within a ſhort time after, if not prevented by the Phiſitians; alſo troubled phanſie by outward diſtractions may be diſcerned by the fore-going occaſions that have troubled them, and hurt their phanſies; and here is required great diſcretion in all that ſhall ſee, or hear a Man or Woman declare a Meſſage from God (as he thinketh) for the intent of a falſe Prophet is only to deceive, or ſeduce for advantage of gain or preferment; ſome have written concerning Dreams, that ſome Dreams are Diabolical, which are only Philoſophical Notions, having no grounds in the Scripture. And whereas it is manifeſt in the Scriptures that God ſpeaketh to men by Dreams, and interpretations of Dreams are only by the Spirit of God, *Gen.* 40. 8 I think it preſumption and Phantaſie, to adde any ſuch diſtinction of Dreams, except Enthuſiaſmes, which although they are of the Devil, yet are no real Dreams, but Lyes, for the Enthuſiaſts did falſly pretend that they had Dreamed, *Jer.* 23. 25. 27. 32.

Natural Dreams I deny not, which come from the multitude of buſineſs, and from the natural diſpoſition of the body, but none of theſe are any way concerning future events, but are only the objects of our Natural affections, and although ſome of theſe are laſcivious Dreams, ſome Murtherous

rous, ſome Covetous, and in that ſence may be called Diabolical; yet in theſe Dreams are nothing beſides Nature, neither hath the Devil any further act in them than in our corrupt ſtragling affections in the day time; and though our thoughts are ſometimes worſe in the night than in the day, it is becauſe our affections are buſied in the day with other objects preventing ſuch thoughts.

So much for the Second deſcription of a Witch in the text, that is an uſer of Divinations or falſe Propheſies.

The Third Deſcription.

THe Third deſcription of a Witch in the text, *Deut.* 18. 10, 11. is *Planetarius*, let there not be found among you a Planetarian; ſome have thought by a Planetarian here is meant ſuch a one as did obſerve the courſe and influence of the Planets, and from thence gave predictions of future events, that theſe were unlawful Arts, and ought not to be practiſed, and therefore have abſolutely condemned judiciall Aſtrology, but if they be right in this opinion, how then do they anſwer to *Pſal.* 19. 1. *The Firmament ſheweth the works of his hands*; this is not to be underſtood only of the making of the Canopy of Heaven, for then it had been ſaid the Firmament is the works of his hands (he that liketh not this expoſition, let him read *Cornelius Gemma de natura Cometæ*) and God himſelf ſpeaketh of the influence of the Heavens, *Job* 38. 31. *Canſt thou reſtrain the ſweet influence of the Pleiades, or canſt thou looſe the bonds of Orion? &c.* And whereas ſome have ſaid, That the Star that ſhewed the birth of Chriſt, *Mat.* 2. 2. was Miraculous, and not any Natural Star, how then could the Wiſe men or Aſtrologians ſee the ſignification of that Star by their Science of Aſtrologie, whereas if it reacheth not to the knowledge of future contingenſies, then much leſs to the knowledge of things ſupernatural or miraculous, and yet they ſaw that the Stars appearance did ſignifie the birth of that great King (although I deny not, that the motion of the ſtar in the ninth verſe might bee miraculous.) And to come farther, *Judg.* 5. 20. the Stars in their Rampires fought againſt *Siſera*; it is not ſpoken of any thing

beyond nature, but the Prophets did observe that the ſtars in their natural places fought againſt *Siſera*, alſo *Gen.* 1. 14. *God made the Lights of Heaven to be ſigns for ſeaſons, and for days, and for years*; it ſeemeth then that judicial Aſtrology is not condemned in the Scripture, if it be not abuſed; what then was a Planetarian in the ſence of the text? and why were they forbidden by God, and ſet in the Catalogue of Witches? To this it is anſwered, That under the colour of Aſtrologie theſe Planetarians that are here forbidden did harbour themſelves, that becauſe there was ſomewhat in that Science for the knowledge of ſome future things, therefore in the pretence of their knowledge in that Science they did take upon them to compare themſelves with the Prophets, and to draw the people after their uncertain Predictions, as if they had been equal with the Prophets, and many of them having no knowledge at all in that Science, yet did under the colour thereof harbour their deceitful Oracles, or Divinations, aſcribing a Deity to the Planets, calling them gods, as *Mars* the god of Warre, *Venus* the goddeſs of Beauty, &c. and did alſo aſcribe ſo much to their influence, as they beleeved no power above them, and ſo drew the people a whoring after them, to make them forget God the Author of all things, and to Deifie the Creature; and theſe Planetarians being meer Naturaliſts, and beleeving no power above the Planets, would bear a breaſt againſt the Prophets, and undertake to do thoſe things that were only proper to the Prophets to do, and could be done by no other power but by the Spirit of God, *Dan.* 2. 2, 3, 4. they would undertake the interpretation of Dreams, if the dreams were related to them, nevertheleſs the expounding of dreams is of God only, verſ. 27, 28. and *Gen.* 41. 16. and 40. 8. And whereas God did put into the heart of *Nebuchadnezzar*, to put them to difficult task, they ſaid no man upon earth was able to do it, *Dan.* 2. 10. inferring that the Prophets themſelves could do no more than they; yea ſo did they deifie the Planets, that they aſcribed to them to be the gods of the ſeven Days of the Week, and cauſed the people to worſhip them, and bring their daily oblations to them, and to keep Holy days to them, from the names of which Planets the days do take their nominations;

ons; as Sunday from the Sun, Monday from the Moon, &c. and in other Tongues is more manifeſt for every day; which if it be true that the Planets have their ſeveral influences upon the ſeveral days of the Week, yet their wickedneſs was in denying God that made the Heavens, and their Hoſt, and in deifying the Creature; and for this they are deſcribed among Witches, or ſeducers of the people to Idolatry, and this Idolatry God warneth his people to avoyd, *Deut.* 4. 19. *Take heed when thou lifteſt up thine eyes to Heaven, and ſeeſt the Sun, and the Moon, and Stars, with all the Hoſt of Heaven, ſhouldeſt be driven to worſhip them and ſerve them, which the Lord thy God hath diſtributed to all people under heaven.* Although God had given and diſtributed their influence to all people under Heaven, yet men may not worſhip them, but worſhip God that made them. So likewiſe *Deut.* 17. 3. alſo this Idolatry part of the *Iſraelites* were defiled with, *Jer.* 44 17. they burnt Incenſe, and poured Drink-offerings to the Queen of Heaven, or (as it is in the Original) to the works of Heaven, that is, to the Planets; of this Idolatry *Job* cleareth himſelf, *Job* 31. 26. If I did behold the Sun when it ſhined, or the Moon walking in her brightneſs (that is, if I did behold them with adoration) this had been iniquity, for I had denied the God above, as followeth verſ. 28. alſo 2 *Chron.* 33. 5. This was part of *Manaſſes* Witchcraft, he built Altars to all the Hoſt of Heaven, and made the people go aſtray, verſ. 9. And ſo for this Third deſcription of a Witch in the text, a Planetarian, that is, that under the colour of Aſtrologie ſeduceth the people to lying vanities, or Divinations, and cauſeth them to deifie and Idolize the Planets, or that boaſteth himſelf in his Predictions againſt the Prophets, crying peace when the Prophets Propheſie deſtruction, *Iſa.* 47. 13. Let thy Aſtrologians ſtand up that do view the Stars, and do make known their monthly Predictions, and ſave thee from the things that ſhall come upon thee. I might quote alſo ſome prophane Writers of this ſort, who are ſeducing Witches, becauſe under pretence of Aſtrologie they teach things beyond the intent and ſcope of that, or any lawful Science. As *Julius Maternus* hath devilliſhly written, That he that is born when

Saturn

Saturn is in *Leone*, ſhall live long, and go to Heaven when he dyeth; and ſo *Albumazar* ſaith, Who ſo prayeth to God when the Moon is in *Capite draconis*, ſhall obtain his prayer. Theſe Planetarians, for theſe and the like impious devices, in pretence of a lawful Science, are deſcribed in the text among Witches.

Aſtrologians have alſo annexed to their Science of Aſtrologie, Palmiſtrie, and Phyſiognomie, the Cæleſtial Bodies, as they ſay, having fixed their Characters upon the inferiour Bodies of men (as he that readeth their Books may ſee, with the reaſon thereof) and therefore theſe Arts together with Aſtrologie do ſerve them to make their Prognoſticks concerning the ſtrength, health, diſpoſition, and ſeveral events of any mans life; which Prognoſticks do often happen true, becauſe Natures courſe may be probably conjectured by the courſe and character of the Planets (although theſe Arts are much abuſed by wandring Gypſies, who under colour of ſuch knowledge, do commonly cheat ſilly people, and alſo rob their pockets, when they are viewing their hands and face to tell them their Fortunes;) now herein was one difference between Planetarians, or Aſtrologians, lawful or unlawful in the Scripture ſence, the lawful Aſtrologian foretelling probable events, fore-ſeen by Natural cauſes upon any perſon, or Nation; as *Deborah* obſerved the Stars concerning *Sicera* and his Army (although ſhe knew what ſhould come to paſs more certainly by the Spirit of Propheſie than by the Stars.) The unlawful Aſtrologian, or Planetarian foretelling things not only probably, but certain and neceſſarily to come to paſs, as if there were ſuch ſtrong inclination, influence, and co-action in thoſe Cœleſtial Bodies, as that our earthly bodies can no way avoyd them, and as if God hath no Decree but what may be fore-ſeen in the Stars. But the Scripture, and true Religion teacheth us otherwiſe, for as a man may not be ſo ſtupid as to deny the influence of the Stars, ſo no man may be ſo Atheiſtical as to deny that Divine Providence ruleth all inferiour bodies; not only in that ſenſe, that *Aſtra regunt homines & regit aſtra Deus*, (which is the Aſtrologians Creed) but beyond the influence

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of the Stars; otherwiſe it were in vain to pray to God for recovery from ſickneſs, or loſs, or calamity, becauſe haply the Stars threaten death, or ruine; in vain it were then for the Elders of the Church to pray over the ſick, with hope of their recovery, except the Stars ſay, Amen. In vain it were then for a Nation to faſt, and pray for Peace when the Stars threaten War. In vain it were for a man to hope for proſperity in all his undertakings, by walking in Gods way (as is taught in *Deut.* 29. 9.) becauſe the Stars in that mans Nativity threaten evil, and no proſperity to the whole courſe of that mans life. But as a skilful Phyſitian may by good Phiſical applications of remedies lengthen the days of a man, upon whom the Stars have a bad influence, and threaten death (which Aſtrologians themſelves confeſs) how much more may true Religion in a man obtain a bleſſing for health, and proſperity, and peace, beyond what the Stars do promiſe? which is the whole diſcourſe of *Levit.* chap. 26. therefore it muſt needs follow that Grace may turn away the bad influence, and Vice may hinder the good influence of the Stars from a Man, or a Nation; and they that were ſuch meer Naturaliſts, as that under colour of their ſcience in Aſtrologie they taught the people otherwiſe, they were ſeducing Witches; and they that did ſeek to ſuch for Divinations, and did not regard Divine Providence to rule beyond the Stars influence, and ſo neglected ſeeking to God in time of trouble, they were Idolaters bewitched.

Another way might Aſtrologians become Witches, that is, if an Aſtrologian finding that many of his Prognoſticks happened true, and did thereby diſſemble Propheſie, pretending that he did by Revelation, or prophetical Inſpiration fore-tell thoſe things which yet he did only conjecturally foreſee by the Stars, that pretence or diſſimulation made him a Witch, fit to ſeduce and miſ-lead the people. So much for the Third deſcription.

The Fourth Deſcription.

THe Fourth deſcription, or term of deſcription of a Witch in the text is *Conjector*, a Conjecturer; that was

Saturn is in *Leone*, ſhall live long, and go to Heaven when he dyeth; and ſo *Albumazar* ſaith, Who ſo prayeth to God when the Moon is in *Capite draconis*, ſhall obtain his prayer. Theſe Planetarians, for theſe and the like impious devices, in pretence of a lawful Science, are deſcribed in the text among Witches.

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The Fourth Deſcription.

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such a one that had some particular pretence or colour whereupon he grounded his Divinations, making the people beleeve that thereby he could Divine or Prophesie unto the people; whereas yet it was altogether a cousening imposture, or uncertain guessing, or conjecturing, and according to that he is here described by *Moses* as a Witch; what that Imposture was, Expositors have given several glosses, one Exposition is, That they observed the flying of Fowls, and thence gave their uncertain Predictions, or Divinations, but for that we finde no example in the Scriptures in the Original sence, and therefore leave it, and do also think, that to observe the flying of Fowls for Predictions of weather, as also the postures of Beasts, and creeping things is no offence, nor is here forbidden. Another exposition is, That they observed the intralls of Beasts, from whence they pretended they did know the will of the gods; and that was indeed of Beasts that were offered in Sacrifice to their Idols. By which pretence being but a meer cousening Imposture, they seduced the people to Idolatry, and therefore were reckoned and described among Witches in the text; and for that exposition we have that example in the Scriptures, *Ezek.* 21. 26. (which in *Tremellius* translation is thus) To use Divinations, he will furbush Knives, he will consult with Idols, he will look in the Liver, this is a plain demonstration of this Fourth description of a Witch in the text; that is, such a one as pretended to the people that their Idol gods hiding their secrets in the intralls of the sacrificed Beasts, he being one of their Priests, could by searching the intralls, conjecture to the people the meaning of the gods. This exposition is agreeable to that, 2 *Chron.* 33. 3. when *Manasses* had built Idol-Altars in the House of God, it followeth immediatly in the sixt verse, *Et Divinationibus, & conjectationibus & prestigiis usus est*; and he used Divinations, and Conjecturings, and Juglings, all tending to one end, to seduce the people to Idolatry, as followeth in the ninth verse, he made *Judah* and *Jerusalem* to go astray, for God had appointed his people not to inquire after uncertain conjecturings, by any Idol Impostures of the Heathen, but to inquire after himself, by the Prophets, and by his Priests,

Prieſts, by an Ephod, by *Urim* and *Thummim*, as appeareth, 1 *Sam.* 30. 7. *Exod.* 28. 30.

Some report that the *Roman* South-ſayers did take the anckle bone of a Beaſt ſacrificed, which bone was by them called *talus* in the Latine, the ſaid bone is eaſie to be ſeen in the foot of any Oxe or Sheep, and hath four ſides equally poyſed, and being caſt upon a Table it falleth contingently like a Dye; and therefore are the Dyes called by the ſame name in latin *tali*, and when thoſe Idol Prieſts, the *Roman* South-ſayers, would enquire of their Idols for Divinations, or rather give Divinations in the name of their Idols, they would caſt that bone upon the Table, and according to the ſeveral contingent falling of the bone like the caſt of a Dye, ſo they gave ſeveral conjecturing Divinations, every ſide when it chanced upward being of a ſeveral ſignification, given by their Idol, as they pretended; a meer cheating Impoſture to ſeduce the people; a lively demonſtration of it may be ſeen among Boys, caſting the bone in the ſame manner in certain childiſh Games called cock-up-all.

It may be collected alſo, That the Idol Prieſts of the Heathen did ſometimes uſe this impoſture for one, (they having divers ways to delude the people) that was, for the Prieſt to be blinde-folded, and one or more to touch him, and he to conjecture or gueſs who it was that touched him; which was eaſily done by the confederacy of ſome ſtander by, ſome Prieſt like himſelf, who gave him a private token which the people did not take notice of, but were thereby deluded, and thought him to have a Prophetical inſpiration from the Idol gods, and this is collected from *Matth.* 26. 68. eſpecially if that place be compared with *Mark* 14. 65. where it appeareth, That the corrupt *Jews*, who had been defiled by the manner of the Heathen, did blind-fold Chriſt and ſmite him, and ſaid, *Propheſie, who it is that ſmote thee*; they offering to try Chriſt by ſuch ways as they had ſeen the Heathen try their Prophets by, who notwithſtanding were Impoſtors and falſe Prophets. So much for the Fourth term, of deſcription, of a Witch in the text, *Conjector*, a Conjecturer.

The Fifth Description.

The Fifth Appellation, or term of description of a Witch in the Text, is Prestigiator, *that is, a* Jugler.

THe interpretation of this word is plain in the Scriptures, that is, one that worketh false or lying Wonders, or lying Miracles, in opposition of the true Miracles that were wrought by God, by his Prophets, such were *Jannes*, and *Jambres*, 2 Tim. 3. 8, 9. *As* Jannes *and* Jambres *withstood* Moses, *so also do these resist the truth*; now how *Jannes* and *Jambres* withstood *Moses* it appeareth, *Exod.* 7. 5. 8. 9. God would have his Prophets, *Moses*, and *Aaron* to be known by their Miracles, that the people might beleeve that God had sent them, they wrought the Miracles that God had commanded them, *Exod.* 7. 13. but it appeareth in vers. 14. that these Juglers withstood them, and when the Messengers of God wrought true Miracles, those Witches wrought lying Miracles in opposition of them, *Fecerunt similiter*, they did the like. The Latin translation is thus; *Tum vocavit Pharo sapientes & Prestigiatores, ut facerent ipsi quoq; magi Ægyptii suis incantationibus similiter*; and *Pharoah* called the Wise men, and Juglers, that the Magicians of *Ægypt* might also do the like with their inchantments; so likewise vers. 25. *Fecerunt similtier magis suis incantationibus*, the Magicians did the like with their Inchantments; this word *Similiter*, the like, or in like manner, is of great importance, least some ignorant reader of the Scriptures should suppose, that the Magicians did the same Miracles that the Prophets did, whereas those acts of the Magicians were only delusions, (although enough to blind *Pharaohs* eyes, because God would harden his heart.) And as it appeareth in 2 *Tim.* 3. 9. their actions were only mad fooleries that came to light, and were proved ridiculous, as the words import, for the craft of Jugling, to them that are not acquainted with it, breedeth great admiration in the beholders, and seemeth, to silly people, to be miraculous, and yet being known is but deceit and

foolery;

foolery; so that the beholder himself cannot but blush, and be ashamed to think he was so easily cousened, and did so much admire a ridiculous Imposture, that craft of Jugling consisteth.

First, In slight of hand, or cleanly conveyance.

Secondly, In confederacy; and

Thirdly, In the abuse of Natural Magick.

The first is profitably seen in our common Juglers, that go up and down to play their Tricks in Fayrs and Markets, I will speak of one man more excelling in that craft than others, that went about in King *James* his time, and long since, who called himself, *The Kings Majesties most excellent Hocus Pocus*, and so was he called, because that at the playing of every Trick, he used to say, *Hocus pocus, tontus talontus, vade celeriter jubeo*, a dark composure of words, to blinde the eyes of the beholders, to make his Trick pass the more currantly without discovery, because when the eye and the ear of the beholder are both earnestly busied, the Trick is not so easily discovered, nor the Imposture discerned; the going about of this Fellow was very useful to the wise, to see how easily people among the ancient Heathen were deceived, in times and places of ignorance, for in these times many silly people (yea and some also that think themselves wise) will stand like *Pharaoh* and his Servants, and admire a Jugling Imposture; or like the silly *Samaritans*, Acts 8. 10. who did so much admire a seducing Jugler, as they said, He was the great power of God, until they saw the true and real Miracles of *Philip*, vers. 6. And others again on the contrary will stand affrighted, or run out of the room scared like fools, saying, The Devil is in the room, and helpeth him to do such Tricks; and some saying absolutely, He is a Witch, and ought to be hanged; when as he did only act the part of a Witch to enlighten, and not to deceive, that people might see and discern the Impostures by which the Idols of the Heathen were made famous, by their jugling Priests, and might laugh at their vanities (they that would see the manner of this part of Jugling, or cleanly conveyance more fully, may read Master *Scots* discovery of Witchcraft, where it is set down

at large, to the satisfaction of all those that are not wilfully ignorant; as also briefly afterward in this Fifth description, after pag. 34. And now for illustrating of the History of *Pharaohs* Magicians, I will parallel this *Hocus Pocus*, or English Jugler, a little with them; they are called *Prestigiatores*, Juglers, *Exod.* 7. 14. and yet in the same verse, and also in vers. 25. it is said, they did in like manner by their inchantments; Why with their Inchantments? Not that Jugling and Inchanting are one and the same imposture, but the reason is, because when they wrought a Jugling Trick, or lying Miracle, they always spake a Charm, or Inchantation immediately before it, like to that of our English Jugler aforesaid, to make the delusion the stronger, by busying the senses of Hearing and Seeing in the Spectator both at once, for a Charm, or Inchantation was only a composure of words to delude people, who thought that words spoken in a strange manner had vertue and efficacy in them (as may be seen more fully in the Sixth description following) therefore are they said to work their false Miracles by their Inchantments, because they seemed to silly beholders to do them by their inchantations or words, when as indeed they did them only by slight of hand, or cleanly conveyance called *Leger demain*; and they that are well acquainted with this craft of Jugling, may easily conceive how these Magicians did their Feats without so much admiring them, when they read the History, as if they had done great Wonders, which were only delusions; The second and third Miracle, that they dissembled, do plainly appear in the letter of the History, *Exod.* 7. 2. they seemed to turn water into bloud, *Fecerunt similiter*, and yet mark well the History, and yee shall see there was no water in *Ægypt*, for *Moses* had turned it all into bloud before, vers. 20. 21. 24. 25. so then they could finde no River or Pond to do that feat in, it must needs follow then, that they sent for water where it was to be had, which was no nearer than *Goshen*, and so shewed a petty Jugling Trick before *Pharaoh* in a room, with a Bowl or Tray of water, setting it upon the ground, and by slight of hand conveying bloud into it to colour it; so likewise for the Third Miracle which they

dis-

dissembled, Chap. 8, 7. it was necessarily done by a such vessel of water; for they could not finde any other water free in all *Ægypt*, which were not already full of the abundance of Frogs, vers. 3. 5. and what common Jugler might not easily dissemble that Miracle, by setting a bowl of water down before *Pharaoh* and his Servants, and by slight of hand conveying in three or four Frogs, and so holding up their staffe, and speaking certain words to make it seem to silly spectators that the waters brought forth those Frogs; The first Miracle indeed seemeth more difficult to dissemble, and yet not so difficult if you saw it acted, for what is easier than for a cunning Jugler to hold up a staffe as if he would throw it down, and then to speak a losty inchantation, to busie the intention of the Spectators, and then with slight of hand to throw down an artificial Serpent instead of his staffe, and convey away his staffe, that so they might think his staffe was turned into a Serpent, for these Histories are set down according to the apprehension of the deceived beholders, and not that the Magicians did them really, for then we must beleeve that they wrought real Miracles as the Prophets did, which were an ignorant and absurd tenent; whereas the Scriptures do manifest that they were only mad fooleries, and were discovered and came to light, 2 *Tim.* 3. 9. yet many are so stupid, that rather then they will not have them really done, they say they were really done by the power of the Devil, and so ascribe power to the Devil for working Miracles, whereas we never read in the Scriptures that the Devil may have any supernatural power ascribed to him, but is only the Father of Lyes.

The same kinde of Jugling Tricks were the Impostures of *Simon Magus*, in *Acts* 8. 9. which although the people did for a time behold with admiration, yet when they saw real Miracles wrought by *Philip*, vers. 6. 12. they beleeved him, and not the Impostor any longer, for they did easily see a difference between real Miracles, and cheating Impostures.

Some again will have it, that these Acts of *Pharaohs* Juglers, and others in the Scriptures might be real as they seemed

med to be, and yet brought to pass by the profoundness of the Art of *Magick*, which Art is of greater force (say they) than Jugling, or else why were they called in the same verse, *Exod.* 7. 11. Juglers, Wise men, and Magicians all at once? but let not any be so weak in understanding as to think, That any Art in the World could do that really that required a miraculous hand of power to do, for this is the essential or formal reason of a Miracle to be done by a power Supream, and beyond the power of Man or Devil, or the vertue of any Art; and for this word, *Magicians*, in its own proper sence it is taken for Wise and Learned men, in *Astrologie*, and other Arts wherein Schollers are instituted; and so there is no difference between μαγὸς and σοφὸς in the Greek, neither was it taken in any other sence among the ancient, and such were they that came to Christ and offered gifts, *Matth.* 2. 1. 11. called *Magi*; in this sence also it is said, That *Moses* was learned in all the wisdom of the *Ægyptians*, Acts 7. 22. and here in *Exod.* 7. 11. these Juglers are called *Magi*, Wise men, and Learned, because they pretend so, and were so thought by the people, whereas they were indeed but cheating Impostors, but because they and many other cousening Mates mentioned in the Scriptures, have by usurpation obtained that appellation from the people, Magicians, or Wise men, therefore it is used and taken by some Writers for such as use all cousening Diabolical Impostures; yet *Moses* here in this place of *Exod.* 7. 11. gave them not that manner of name or appellation, only *Magicians*, but withall describeth them by their peculier appellation, that is Juglers; and so in all the Old Testament, where Magician is taken in the worst sence, it is not set alone, but conjoyned with some other terms of an Impostor for a more full description, so that a *Magician* in the worst sence in the Scripture phrase is only an Impostor, or Deceiver; in the best sence, a learned Wise man, therefore no real Miracle, but only delusions can bee wrought by *Magick*.

I said a little before, That this craft of Jugling consisteth of three things; the First is, Slight of Hand, or cleanly conveyance; the Second is Confederacy, that is, when many or few

few agents do agree together in bringing to pass cheating impostures, contrary to the truth. An example of this wee have in the History of *Bell*, the Idol, in the Book of *Daniel*, which though it be called *Apocripha*, and doubtful whether it be a true History, yet this example whether it bee true or not, it doth plainly demonstrate the Witchcraft of Idol Priests by confederacy, which is one main arm of the craft of Jugling, *Wisd.* 14. 14. 20. it appeareth plain how they confederated together in extolling the Idol, to uphold it for their own delicious maintenance, and to seduce the King and people to Idolatry, by making them beleeve that *Bell* did eate up all the daily provision that was set before him, whereas they themselves, with their Wives and Children, came in at secret doors in the night, and did eate up and carry away all that was provided at the Kings charge, until *Daniel* discovered that their jugling imposture; and although there be not so plain a demonstration of the Jugling Impostures of every Idol spoken of in the Scriptures, yet no Idol but had the like delusions; for they built their Idol Houses on purpose with several slights, and secret conveyances to bring their Jugling Tricks to pass, and had daily new inventions of new Impostures whereby they deceived the World, and seduced them to Idolatry, therefore *Elijah*, 1 *King.* 18. 19. would not trust the Priests of *Baal* to remain in their own Idol House, when he would discover them to the people, but caused them all to come forth to Mount *Carmel*, and then he said, as in vers. 24. *The God that answereth by fire, let him be God.* Why did he cause the King to command them all to Mount *Carmel*? The reason was, because if they might have acted their part in their Idol House, being built with secret conveyances for all deceit, they might have secretly fired the Oblation, and so might have deluded the people, still making them beleeve their Idol had answered them by fire, but being in Mount *Carmel*, remote from their Idol House, they could only act the part of Mad-men, cutting themselves that the people might have somewhat to gaze at, but could bring nothing to pass to save their credit, or their lives; the deluding impostures of

the Priests of *Baal*, are called *Præstigiæ Isabelæ*, 2 King. 9. 22 the Juglings or Witchcraft of *Jezabel*, because she being an Idolatrous Woman maintained those Priests of *Baal* in their Witchcraft, or delusions, to seduce the people to Idolatry.

The third Branch whereupon this craft of Jugling consisteth, is the abuse of Natural Magick, that is, the abuse of their knowledge in Natural causes, as for instance in some few; take Woolfs dung, and carry it in your pocket that it may take the heat of your body, and it will make any mad Bull, or other Cattel of that kinde to fly from you, and to run very farre away from their pasture to the admiration of the beholders. Take a peece of paper and rub one part of it with fresh Lemmon peele, and dry it again a little, and then dip your Pen in Inke, that is made of stone blew, steeped two or three days in cold water, and write upon the place that had the tincture of the Lemmon peele, and it will write a pure bright red, and then with the same Pen and Inke write upon another place of the paper, and it writeth blew, whereby there is caused great admiration in the beholders, to see a man with one Pen, and one and the same Inke write red and blew.

Albartus Magnus, and also *Misaldus* do write of many wonderful things that may be done by the knowledge of Natural causes, or the secrets of Nature, which although many of them be false, yet for such as are true, they may bee lawfully done; and therein we may glorifie God, in beholding the wonderful Works of his hands, in the secret causes of things.

But now for the abuse of these things, as namely by the doing of these things to seduce the people, by making silly people beleeve we do them by a miraculous power, thereby pretending our selves to be Prophets, as did *Simon Magus* in the *Acts*; this is right Jugling Witchcraft, or to make the people beleeve that they are done by the power of some Idol, thereby to seduce the people, or any way to affront the Prophets, by comparing them with true Miracles, to withstand the truth, as *Pharaohs* Magicians did, were right Witchcraft.

So

So likewiſe for the Oyntment called *Unguentum armarium*, or Weapon ſalve (that is an Oyntment made of ſuch ingredients, as by anointing the Weapon wherewith a man or beaſt is wounded, it healeth the Wound (if it be true by certain experience, as many Phiſitians and Chyrurgions do affirm) it may lawfully be uſed, and we may glorifie God in the uſe of it, who hath given ſuch excellent ſecret qualities to the Creatures, which are made for the uſe of man.

Alſo *Jacob* uſed the peeled rods, which by their ſecret operation being ſet before the ſheep in the heat of their Generation, cauſed them, by beholding them in their conceiving, to conceive and bring forth party coloured Lambs; but if any man ſhall uſe theſe ſecrets to this end to make the people beleeve they are Prophets, and do them by a miraculous power, that ſo they may ſeduce the people to errour under a colour of working Miracles, ſuch men are ſeducing Witches.

Thus a Planetarian abuſing the lawful Science of Aſtrologie may become a Witch, not only under the notion of a Planetarian, but of a Jugler; as for inſtance, *Pedro Mexia*, a *Spaniſh* Hiſtorian, writeth of one *Columbus*, who coming to an Iſland in the new-found World called *Hiſpaniola*, deſired Traffick with the Natives for Victuals, which they denying, he told them they ſhould all dye of the Plague, and for a ſign hereof they ſhould ſee the Moon as red as bloud at ſuch a time, and contrary to her former condition; afterward they beholding the Moon eclipſed at the ſame time fore-told by *Columbus*, and knowing no rules of Aſtrologie, they beleeved his words and craved pardon, and brought him ſupply of Victuals; This was but a remiſs degree of deceiving Witch-craft, or rather a Cheat, becauſe it tended not to Idolatry, but yet in the act it ſelf, pretending falſly a miraculous power, it was Jugling Witch-craft.

It is now fully demonſtrated what a Jugler is in the Scripture ſence, but yet *Moſes* mentioneth both Sexes in the Scriptures, for it is written, *Exod.* 22. 18. *Præſtigiatricem ne ſinito vivere*, ſuffer not a Jugling Woman to live. This is not

any thing different in Nature from *Præstigiator* a Jugling man, but only in *Sex*, as if he had said, As you ought not to suffer Jugling seducing men to live, so likewise if there be a Woman found among you that useth this craft of working false Miracles, to delude and seduce the people to Idolatry, although she be the weaker Sex, to whom mercy might seem to be due, yet suffer her not to live; all one in sence with that *Levit.* 20. 27 where Witches of both Sexes are mentioned in one verse; *If a man or woman be a giver of Oracles, or Divinations, or a South-sayer, they shall be put to death*; yet whereas *Moses*, in all the Law, speaketh more fully of Witches in the Masculine, than in the female Sex; it confuteth that common tradition of people that Witches are most of the female Sex.

Here I am compelled (for the satisfaction of some that are so weak in capacity that they will rather stand to cavil in a disputative way, than to understand things that are not in themselves disputative, but demonstrative) to demonstrate some few of the most admired Tricks of common Jugling.

First, A Jugler knowing the common tradition, and foolish opinion that a familiar Spirit in some bodily shape must be had for the doing of strange things, beyond the Vulgar capacity, he therefore carrieth about him the skin of a Mouse stopped with feathers, or some like Artificial thing, and in the hinder part thereof sticketh a small springing Wire of about a foot long, or longer, and when he begins to act his part in a Fayr, or a Market before Vulgar people, he bringeth forth his Impe, and maketh it spring from him once or twice upon the Table, and then catcheth it up, saying, would you be gone? I will make you stay and play some Tricks for me before you go, and then he nimbly sticketh one end of the Wire upon his waste, and maketh his Impe spring up three or four times to his shoulder, and nimbly catcheth it, and pulleth it down again every time, saying, Would you be gone? in troth if you be gone I can play no Tricks, or Feats of Activity to day, and then holdeth it fast in one hand, and beateth it with the other, and slily maketh a

squeek-

ſqueeking noyſe with his lips, as if his Impe cried, and then putteth his Impe in his breeches, or in his pocket, ſaying, I will make you ſtay, would you be gone? Then begin the ſilly people to wonder, and whiſper, then he ſheweth many ſlights of activity as if he did them by the help of his Familiar, which the ſilliest ſort of beholders do verily beleeve; amongſt which he eſpyeth one or other young Boy or Wench, and layeth a teſter or ſhilling in his hand wetted, and biddeth him hold it faſt, but whilſt the ſaid Boy, or ſilly Wench thinketh to encloſe the peece of ſilver faſt in the hand, he nimbly taketh it away with his finger, and haſteneth the holder of it to cloſe his hand, ſaying, Hold faſt or it will be gone, and then mumbleth certain words, and crieth by the vertue of *Hocus, Pocus, hay paſſe preſtor, be gone*; now open your hand, and the ſilly Boy or Wench, and the beholders ſtand amazed to ſee that there is nothing left in the hand; and then for the confirmation of the wonder, a Confederate with the Jugler, ſtandeth up among the crowd (in habit like ſome country-man or ſtranger that came in like the reſt of the people) ſaying, I will lay with you forty ſhillings you ſhall not convey a ſhilling out of my hand; it is done ſaith the Jugler, take you this ſhilling in your hand, yea marry (ſaith he) and I will hold it ſo faſt as if you get it from me by words ſpeaking, I will ſay you ſpeak in the Devils name, and with that he looketh in his hand in the ſight of all the people, ſaying, I am ſure I have it, and then claſpeth his hand very cloſe, and layeth his other hand to it alſo, pretending to hold it the faſter, but withall ſlily conveyeth away the ſhilling into his glove, or into his pocket, and then the Jugler cryeth, *Hay paſſe, preſto vade, jubeo, by the vertue of* Hocus Pocus, *tis gone*; then the Confederate openeth his hand, and in a diſſembling manner faineth himſelf much to wonder, that all that are preſent may likewiſe wonder; then the Jugler calleth to his Boy, and biddeth him bring him a glaſs of Claret Wine, which hee taketh in his hand and drinketh, and then he taketh out of his bagge a tonnel made of Tin, or Latin double, in which double device he hath formerly put ſo much claret wine as will almoſt fill the glaſs again, and ſtopping this tonnel at the little end

with his finger, turneth it up that all may behold it to be empty, and then ſetteth it to his fore-head, and taketh away his finger, and letteth the Wine run into the Glaſs, the ſilly Spectators thinking it to be the ſame wine which he drank to come again out of his fore-head; then he ſaith, If this be not enough I will draw good Claret Wine out of a poſt, and then taketh out of his bagge a Wine-gimblet, and ſo he pierceth the Poſt quite thorow with his Gimblet; and then is one of his boys on the other ſide of the wall with a Bladder and a Pipe (like as when a Cliſter is adminiſtred by the Phiſician) and conveyeth the Wine to his Maſter thorow the Poſt, which his Maſter (Vintner like) draweth forth into a Pot, and filleth it into a Glaſs, and giveth the company to drink.

Another way it is very craftily done by a *Spaniſh Borachio*, that is a Leather Bottle as thin and little as a Glove, the neck whereof is about a foot long, with a ſcrew at the top inſtead of a ſtopple; this Bottle the Jugler holdeth under his arm, and letteth the neck of it come along to his hand under the ſleeve of his Coat, and with the ſame hand taketh the tax in the faſſet that is in the poſt, and yet holdeth the tax half in and half out, and cruſheth the Bottle with his arm, and with his other hand holdeth a Wine-pot to the tax, ſo that it ſeemeth to the beholders that the Wine cometh out of the tax, which yet cometh out of the Bottle, and then he giveth it among the company to drink; and being all drunk up but one ſmall glaſs at the laſt, he calleth to his Boy, ſaying, Come ſirrah, you would faine have a cup, but his Boy maketh anſwer in a diſdainful manner, ſaying, No Maſter not I, if that be good Wine that is drawn out of a Poſt I will loſe my head; yea ſirrah ſaith his Maſter, then your head you ſhall loſe; come ſirrah, you ſhall go to pot for that word; then he layeth his Boy down upon the Table upon a Carpet, with his face downward, commanding him to lye ſtill, then he taketh a linnen cloth, and ſpreadeth it upon the Boys head broad upon the table, and by ſlight of hand conveyeth under the cloth a Head with a face, limned ſo like his Boys Head and Face that it is not diſcerned from it; then hee draweth

forth

forth his Sword or Falchion, and ſeemeth to cut off his Boys head; but withall it is to be noted, That the confederating Boy putteth his head thorow a ſlit in the Carpet, and thorow a hole in the Table made on purpoſe, yet unknown to the Spectators, and his Maſter alſo by ſlight of hand layeth to the Boys ſhoulder a peece of wood made concave at one end like a ſcuppit, and round at the other end like a mans neck with the head cut off, the concave end is hidden under the Boys ſhirt, and the other end appeareth to the company very diſmal (being limbned over by the cunning Limbner) like a bloudy neck, ſo lively in ſhew that the very bone and marrow of the neck appeareth, inſomuch that ſome Spectators have fainted at the ſight hereof; then he taketh up the falſe Head aforeſaid by the hair, and layeth it in a Charger at the feet of the Boy, leaving the bare bloudy neck to the view of the deluded beholders, ſome gazing upon the neck, ſome upon the head, which looketh gaſhful, ſome beholding the Corps tremble like a body new ſlain; then he walketh by the Table, ſaying to the head, and the ſeeming dead Corps, Ah ha, ſirrah, you would rather loſe your Head then drink your Drink, but preſently he ſmiteth his hand upon his breaſt, ſaying, To ſpeak the very truth in cool bloud, the fault did not deſerve death, therefore I had beſt ſet on his Head again; then he ſpreadeth his broad linnen cloth upon the Head and taketh it out of the Charger, and layeth it to the ſhoulders of the Corps, and by ſlight of hand conveyeth both the Head and the falſe neck into his Bagge, and the Boy raiſeth up his Head from under the Table; then his Maſter taketh away the linnen cloth that was ſpread upon him, and ſaith, By the vertue of *Hocus pocus*, and *Fortunatus* his Night-cap, I wiſh thou mayeſt live again; then the Boy riſeth up ſafe and well, to the admiration of the deluded beholders.

Theſe and the like Jugling Tricks (ſome whereof are done meerly by ſlight of hand, ſome have a help from falſe Inſtruments, as falſe Knives, falſe Boxes, falſe Locks, falſe Waſecoats, and the like, are many of them demonſtrated by Maſter *Scot*, and many are daily invented, which are all done by common reaſon, without the leaſt compact with the Devil,

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(unleſs they do them to ſeduce, and then the Devil is indeed in their heart, as he was in *Simon Magus*, in the *Acts*, and is in every wicked man.) And yet ſometimes it hapneth, that if here have been any Univerſity Schollars at the beholding, or at the acting of theſe common Tricks, they have gone out and fallen into a diſpute upon the matter, ſome ſaying, *Senſus nunquam fallitur circa proprium objectum*, ſome have ſaid that the Jugler by his Familiar doth thicken the Air, ſome again that he hurteth the Eye-ſight, and ſo deceiveth the beholders; and in all their diſcourſe they ſhew themſelves very *Philoſophical*, but very little *capacious*. And *Cosper* writing upon that ſubject, hath pretended to ſhew himſelf *Theological*, but betrayeth himſelf to be very ſilly, blinde, and ignorant.

It being fully demonſtrated what a Jugler is in the Scripture ſence, let every one conſider ſeriouſly who be the Juglers, of this and former Ages, that ought to be put to death by the Law of *Moſes*, we might think that no man were ſo ſilly and fooliſh to think that it is meant common Juglers, who play their Tricks in Fayers and Markets, nor Gentlemen who ſometimes in imitation of them, do in ſport, play Tricks of ſlight of hand, or legerdemain, with confederates or without, for it is moſt certain and true, that if it bee rightly underſtood, that theſe do a great deal of good, that recreation tending rightly to the illumination of people of all ſorts, to ſhew them the vanity and ridiculouſneſs of thoſe deluſions and lying Wonders, by which men were ſo eaſily deluded in old times by *Pharaohs* Magicians, by *Simon Magus*, and *Elimas* the Sorcerer, and now adays by our profeſſed Wizzards, or Witches, commonly called Cunning Men, or good Witches, who will undertake to ſhew the face of the Thief in the Glaſs, or of any other that hath done his Neighbour wrong privily, when as they do all by Jugling deluſions, and are themſelves right Witches, that cauſe men to ſeek to the Devil for help, that will undertake and promiſe to unwitch people that are (as fools commonly ſay) bewitched; theſe common ſporting Juglers alſo may illuminate people to ſee the Jugling Witchcraft of Popiſh Prieſts, in cauſing

Rhoods

Rhoods to move their eyes and hands in compassion to peoples prayers, of which you may read more fully afterward.

Yet in Queen *Elizabeths* time, as appeareth in Mr. *Scots* Discovery of Witchcraft, in the fifteenth Book, Chap. 42. there was a Master of Arts condemned only for using himself to the study and practise of the Jugling craft, how justly I will not controvert; but this I say, That if a man may not study and practise the discovery of Cheats without being a Cheater, nor the discovery of Witchcraft without being accounted a Witch, it is the way for Witches and Cheaters to play their pranks, and no man able to tax them, or accuse them, or to say who they are that are Witches; and this foolish nice censuring, and ignorant condemning hath bred great and general ignorance of this subject of Witchcraft; which God himself describeth so often in the Scriptures, for people to know and avoyd the practise of seducing, or being seduced by it, but for that Master of Arts before named, the Lord of *Leicester* having more wisdom in some things than some had, did protect him for a time after he was condemned, but what became of him is not mentioned, but yet if he had been a Jugler, or practiser of that Craft to this end, to withstand the Prophets when they wrought true Miracles, as *Pharaohs* Juglers withstood *Moses*, or if he were one that practised it to seduce the people after lying delusions, to magnifie himself as a false Prophet, like *Simon Magus* in the *Acts*, or to cause people to ascribe miraculous power to him, or to seek to the Devil as our common Deceivers, called good Witches, do, he was deservedly condemned; but to study Witchcraft, and actually to demonstrate it by practise, to shew how easily people were and may be deluded by it (seeing God hath commanded Witches to be put to death, and what they were or are, is not now adays fully understood (no not by the Learned) is no more deserving death than for Master *Scot* to write a book in the discovery of it, or for a Minister to discover to the people the danger of an Idol; to which Witchcraft is necessarily joyned as an upholder and companion, or for a Minister to shew the secret and dange-

rous nature, and ſeveral windings of Sin and Satan; for the eſſence of a Witch is not in doing falſe Miracles, or any other Witchcraft by demonſtration or diſcovery, but in ſeducing people from God, and his Truth; As for example, *Pharaohs* Magicians in that they did throw down their ſtaffe, and made it ſeeme to be turned into a Serpent, to the end to withſtand *Moſes*, and to ſeduce the *Ægyptians*, they were abſolute Witches, but if any man now do the very ſame, or had then done it to diſcover the Jugling deceit of it, hee is no Witch, but a teacher and inſtructer of the people.

So again for another example, he that goeth behinde a *Rhood*, or other Popiſh Image, and draweth the ſecret Wiers that cauſeth the eyes and hands of the Image to move, to the end to delude and ſeduce the people to Idolatry, by admiration of it, as Popiſh Prieſts do; he is an abſolute Witch, but he that goes behind it, and acteth the ſame part, and then cometh out and ſheweth people the Impoſture, and ſheweth them the Wyers and ſecret deluſions, is not a Witch, but a diſcoverer of a Witch (that did it to the end to ſeduce) and a Teacher and illuminator of the people. See more in the Sixth deſcription.

But we muſt know that in Queen *Elizabeths* time the Proteſtant Religion being then in its minority, when as Popery was but only ſuppreſſed, and not worn out of the memory, nor out of the hearts and affections of men (that yet in outward ſhew were Proteſtants) it was a brief tenent in the Univerſities, that he that did but ſtudy and contemplate upon this ſubject of Witchcraft was a dealer with unlawful and vain Science, and ought to be cenſured for a Witch, and by this ſubtill tradition they feared all Students, that no man dared to ſearch into the bowels and ſecrets of that Craft, leaſt (as they knew full well) thereby he ſhould diſcover to the World the ſecret Impoſtures of the Popiſh Religion, which is altogether upheld by Witchcraft, of which Religion, many ſtood daily in expectation to have it ſet on foot as brief as ever, when (as they hoped) the times would change. Hath God given nine ſeveral deſcriptions of Witchcraft at once? *Deut.* 18. 10, 11. and reiterated them in many places of Scripture

that

that we might take notice, who and what they are, with the Myſtery of iniquity, and deluſions that they practiſed? and ſhall not we ſtudy and contemplate upon it? by this vain tradition were many of their devilliſh Witchcrafts concealed, and came not to light, for many years, to the view of the world; example of that Popiſh Idol, *Cheapſide Croſſe*, which ſtood for many years like the Golden Image of *Nebuchadnezzar*, few men knowing the jugling Witchcraft that was therein, untill at the command of the Parliament it being pulled down, there were found therein the ſeverall ſlights to move the Arms, Eyes, and Heads of the Images, and the Pipes to convey the water to make the Images ſhed tears in compaſſion to the peoples prayers, and to convey Milk into the breaſts of the Image of the Virgin *Mary*, that the poor deluded people (ſeeing ſuch lying Wonders, as Images of Gold, to move, to weep, and ſhed tears in abundance, and Milk to drop out of the Virgins breaſts, through her earneſt labouring with her Son to hear, and grant the prayers of the people) went home, bewitched to that devilliſh Idolatry by that grand Witch, that Whore of *Rome* that hath deceived all Nations with her Witchcraft, *Revel.* 18. 23. yet, to the grief of the hearts of this Popiſh crew, in the beginning of the reign of Queen *Elizabeth*, many of their devilliſh Witchcrafts were daily diſcovered, as in Maſter *Lamberts* Book of the Perambulation of *Kent* it appeareth, was diſcovered the *Rhood* of grace in *Kent*, who was always accompanied and helped by little St. *Rumball*, which Idol as Mr. *Scot* noteth in *Lib.* 7. *Chap.* 6. was not inferiour in all deluding Impoſtures to the great Idol *Apollo* (or *Apollos* Oracle) whoſe Prieſts were the grand Witches of the World in its time) yet afterward the wires that made the eyes of the Images to goggle, and the Pins and Inſtruments for ſeveral deluſions were diſcovered, with all the Witchcraft of the jugling Prieſts, with every circumſtance thereof, which Image and Inſtruments were openly burnt together, by the authority and command of the Queen.

And now it falleth in my way to ſpeak of another grand Witch of the World, that is, *Mahomet*, the great Idol of

the *Turks*, who by his Juglings and Divinations hath seduced a great part of the World to an Idolatrous worship, so absurd and silly, that his Disciples are ashamed to let any Christians come neer the place of his supposed Sepulchre at *Mecha*, lest they should laugh at their folly in worshipping an Iron Sepulchre, therefore all Christians are forbidden to come within five miles of that place upon pain of death; and because various reports have been abroad by several Authors concerning this Deceiver of the world, I will only cite the most allowable reports confirmed by *Lampadius* in *Mellificio Historico*, and also by *Gulielmus Biddulphus* an *English* Traveller (called, *The Travels of certain* English-men *into farre Countries*) very agreeable to the foresaid *Lampadius*;) This devillish Impostor *Mahomet* desiring to magnifie himself among the people, did first of all delude his Wife, making her beleeve that he was a Prophet of God, for having the Falling-sickness, with which he fell often, and lay like a man in a trance, he told his Wife that *Gabriel* the Arch-angel did often appear to him, and reveal secrets from Heaven, and for the confirmation thereof *Sergius* a wicked Monck, who was his instructer, affirmed, That *Gabriel* did use to appear to all Prophets, and so both of them together did perswade the silly Woman that the reason of his falling in a Trance was, because the Angel was so glorious that he was not able to behold him without falling, and that all the time of his lying thus prostrate the Angel was talking with him; this silly Woman rejoycing in this, That she was married to a Prophet, reported the thing among other Women, so that in time this fellow obtained among prattling Women, and common people, the name of a Prophet; the Devil by this fellow taking occasion, and waiting his opportunity to deceive the World (as also by *Sergius* the Monck who was his companion) it hapned about the year of our Lord Christ, 591. about which time also began the Antichristian Popedome at *Rome*) that *Heraclius* the *Roman* Emperour, makeing use of the Armies of the *Sarazens* against the *Persians*, (and not giving them their daily pay, or stipend, which they expected and required of his Captains over them) they revolted

volted from him; then this *Mahomet*, with his companion *Sergius* seconding him) became the Head of the Rebellion, or at least desired so to be thought by the people, that so he might any way become great among them; but the Souldiers not much regarding him, *Sergius* and he did so use their wits to perswade them, telling them, That he was ordained by God to that end, and sent by the Angel *Gabriel* to bring the people to the worship of God by the power of the Sword (for said he, Christ came only by Miracles and Signs to perswade, but I am the next Prophet, and the last that shall come, and am to compel people by the Sword) so that partly by subtilty, and partly by compulsion hee drew a mighty Army to him, to the overthrow of the Emperours power in those parts, from whence came that mighty Empire of the *Turks*; and because that *Sergius* had counselled him, that the only way to increase in strength was to set up a New Religion, he gathered unto him besides *Sergius*, *John Presbyter* an Arrian Heretick, and *Selan* a Jewish Astrologian, and another *Barran*, *Persam Jacobitam*; who together, that they might draw all people after him, Coyned a Religion, partly of the Circumcision, that so he might win the *Jews*, and the *Saracens* (who coming of *Ishmael*, do use the Circumcision of *Abraham* to this day) and were called *Saracens*, because *Hagar* was *Sarahs* Maid, and *Hagarens* from their Mother *Hagar*) and partly of Christianity, that so he might win Christians (for the *Turks* do acknowledge Christ to have been a Prophet, but they deny his Divinity, and his satisfaction for the Sins of Man, for they say that God had no Wife, and therefore could have no Son; and of this and the like silly conceits is composed the *Turkish Alcoran*) and that he might distinguish his Sect from *Jews* and *Christians*, he hath instituted his Sabbath on the Friday, and for the inticing of all men to his Religion, he telleth them, That they that fight boldly for his Worship, shall (if they bee slain) enter directly into Paradice, where they shall injoy plenty of pleasures, meat, and drink, and pretty Wenches abundance, and with these hopes (saith *Lampadius*) his Souldiers are so bewitched that they are always furious and

greedy of fighting, be their danger never so great. Much more is reported of this Impostor by several Historians, but I have only described him briefly by these his seducements, (although he had many more) wherein may be noted that he was a Jugling false Prophet, in faining himself to be in *extasie* of minde, in a miraculous manner talking with the Angel *Gabriel* (according to this fifth term of description in the text) whereas he was only visited with the fits of his *Epileptick* disease; and in that he pretended these absurd Fantasies to be revealed to him by the Angel, he was a Diviner, and a lying *Enthusiast* (according to the second term of description in the text) in both which sense *Sergius* the Monck, and the rest of his Companions aforesaid, who joyned with him in his delusions, were Witches also; and herein it is strange to see the world of people that are infatuated by so groundless a Religion, for were it not for the stupidity of mens minds and understanding, God did enough discover this *Mahomet* (the founder of this *Turkish* Religion) to bee an Impostor) at his death, for when hee boasted himself that at his death he would rise again the third day as Christ did, *Albunar*, one of his Disciples, to try the truth of his Doctrins and vaticiniations, gave him a cup of deadly poyson, which being drunk he swelled and dyed, and some hoping to see his Resurrection let him lye twelve days above ground, untill he stunk so intollerably that all men left him; and upon the twelfth day *Albunar* coming to view his Corps found his bones almost bare, his flesh being eaten with Doggs; wherefore he gathered his bones together and buried them in a pot, yet for the establishing of the Empire, to his Successors, they maintain still his Religion, and have made him an Iron Sepulchre at *Mecha*.

So much for the Fifth description of a Witch in the text, *Prestigiator*, a Jugler.

The Sixth Deſcription.

THe Sixth deſcription of a Witch in the Text, is, *Incantator*, or *Utens incantatione*, that is, an Inchanter, or uſer of Charms, or a Charmer.

A Charm (as is ſaid before in the Fifth deſcription) is only a ſtrange compoſure of words to blinde the underſtandings of people, it pretending that by vertue of words great matters were brought to paſs, and theſe Charms were uſed either before a Jugling Trick, to buſie the mindes of the Spectators, to make the Trick paſs the more currently without being perceived, as *Pharaohs* Juglers uſed them, who are ſaid to do that which they did with their Inchantments, becauſe they ſeemed to do things by vertue of words ſpoken, which were not done at all, but only diſſembled by the jugling craft; (which demonſtration of a Charm, or Incantation uſed in that kinde is alſo ſet down in the Fifth deſcription) or elſe otherwiſe theſe Charms were uſed or ſpoken alone without a Jugling ſlight, and thereby was pretended, that by vertue of ſuch and ſuch words ſpoken, ſuch things ſhould come to paſs as the party deſired, who inquired after Charmers for matters of concernment; ſometimes theſe Charms were given in writing for a man to wear about his neck, or to carry in his pocket, pretending that by vertue of thoſe words his matters ſhould be brought to paſs, whereas words of themſelves either ſpoken, or written, have no force to bring any thing to paſs; neither was it the word *Ephatha*, Mark 7. 34. that opened the ears of the deaf (as ſome inchanting Wizards would make people beleeve it was) but the power of him that ſpake it; yet ſuch was the manner of the Idol Prieſts, and falſe Prophets, that whereas Gods Prophets ſpake words in the name of the Lord, and the things they ſpake came to paſs by Gods power, thoſe Idol Prieſts and falſe Prophets pretended, that by vertue of words they could bring to paſs the like, and ſo they led the people a whoring after them, to regard more their fooliſh deluding Charms, than the power of God, that bringeth all things to paſs.

The

The *Roman* South-sayers gave their Charms in verse, from whence is derived the word *Charm*, from *Carmen*, signifying a Verse, or a Charm; the manner of Charms sometimes consisted in blessing and cursing, the Inchanter pretending, That by vertue of a Charm he could bless, and that they were blessed that carried such words about them written in a paper, or that had such words spoken to them, or in their behalf by the Charms; and that by vertue of an Incantation pronounced against any man, that man was cursed, and that he that carried such a Charm with him, his enemies were cursed, and should fall before him. *Elisha* indeed cursed two and forty Children in the name of the Lord, and they were accursed, because it was the wrath of God pronounced against them by his Prophet, 2 *King.* 2. 23. but hee that imputeth it to the vertue of a Curse, and useth such words as *Elisha* spake to bring such a thing to pass, against an enemy, without warrant from God, hee is an inchanting Witch; and he that trusteth to such words meerly for the vertue of words, either of blessing or cursing, is an Idolater, not discerning the power of God, the Curse without cause shall not come, *Prov.* 3. 33. neither shall blessing or cursing prevail any thing if it be not from the Lord; if *Micaiah* had Propheſied good to the King of *Israel*, as he would have had him, it had not availed, but it had been a meer Charm, that is, a meer composure of unwarranted words, 1 *King.* 22. 13. and yet his false Prophets could please him well, making him beleeve that by vertue of their pretended Propheſie (which was but a meer Charm) all things should go well with him, 1 *King.* 22. 10, 11, 12.

A more plain demonstration of this Discourse is the History of *Balaam*, Numb. 22. 6. *Balac* sent to *Balaam* to Curse the people of *Israel*, but he concludeth, *Numb.* 23. 27. there is no inchanting against *Israel*, for had *Balaam* played the inchanting Witch, as *Balac* would have had him, it had availed nothing, because Charms are of no force, no more than Divinations, which are only given by deceiving Witches to cheat Idolatrous fools of their mony. And in Chap. 24. vers. 1. it is said, *Balaam* went not as formerly to fetch

fetch Inchantments, or Incantations, that is, groundleſs and unwarranted Execrations, which are but Charms of no force, but only to delude the Hearers; for it is underſtood in the Chapter and Verſe aforeſaid, not that *Balaam* had formerly gone to fetch Incantations, for it is ſaid in Chap. 22. verſ. 19. and chap. 23. 3, 4, 5. verſes, he went to inquire of the Lord; but here in Chap. 24. 1. it is ſpoken according to the intention of *Balak* and his Princes, for they deſired that *Balaam* would but curſe *Iſrael*, whether he had warrant or not, ſuppoſing the words being but ſpoken by him were ſufficient, as is ſaid in Chap. 22. verſ. 6. and Chap. 23. verſ. 11. which intention of theirs is here in Chap. 24. verſ. 1. called fetching of Incantations, for it implyeth the fooliſh ſuppoſition of *Balak* and his Princes, which they expreſſed in chap. 22. verſ. 6. That whomſoever *Balaam* curſed were accurſed, and whom he bleſſed were bleſſed; for if a very Prophet ſhould ſo farre tranſgreſs, and go without warrant from God in bleſſing and curſing, or Prophecying, that Prophet were no more a Prophet, but an inchanting deluding Witch, and his words would not be worth regarding; and this is a ſufficient demonſtration of a Charmer, or Inchanter, or uſer of Incantations, being the Sixth term of deſcription in the text, that is, that maketh any compoſure of words to delude the people, pretending to the people any vertue in words to bring things to paſs, and ſo cauſeth people not to diſcern the power of God that bringeth all things to paſs, but to impute things to the power of words, being but Charms, or Incantations. And indeed the fore-named Hiſtory of *Balaam*, if it be rightly obſerved, is a large and a plain demonſtration of the vanity of this ſort of Witchcraft, whereby people were commonly ſeduced by falſe Prophets, or Witches, by liſtening only to the ſound of words, and not to God the only diſpoſer and bringer of all things to paſs; for it appeareth in the Hiſtory, that when *Balak* had cauſed *Balaam* to try all the ways that could be to curſe the people by Charms, and he could not (becauſe God gave him no warrant, and he knew it was in vain to do it without warrant) yet *Balaam* tranſgreſſing the word and command of God,

shewed to *Balak* the only way to bring a Curse upon *Israel* indeed, and that was by seducing them to Idolatry, and causing their God to bee angry with them, as appeareth, *Numb.* 24. 14. where it is to be marked, That although in that verse this counsel of *Balaam* to *Balak* is not set down at large, yet the effect thereof appeareth in the next Chapter, and also in *Revel.* 2. 14. and *Jude*, vers. 11. where we may see that *Balaam* for reward taught *Balak* to lay a stumbling-block before the people, to cause them to fall, that stumbling-block were the Idols of *Moab*, which they being defiled withall, brought down the frowns of God upon them, *Numb.* 25. 3. but to hurt them with Charms or Incantations, was a vain and Idolatrous superstition of *Balak*, and if *Balaam* had answered his expectation, he had been indeed a Jugling Witch.

The manner of *Heathen* Kings was, to strengthen themselves in their Kingdom (as they thought in their Idolatrous credulity) by these Inchantments, supposing, that if their inchanting false Prophets, (which were also Planetarians, and South-sayers, and Jugling deluders) did but utter their Inchantments, (being pretended Prophecies, and cursings artificially composed) against their enemies, that then their enemies should fall before them; and this is manifest in the Scriptures, not only of *Balak*, but of the King of *Babel*, and of the *Chaldeans*, Isa. 47. 12. Stand now with thy Inchantments wherewith thou hast laboured from thy youth, if perhaps thou maist profit, if perhaps thou shalt shew thy self strong. This also was *Ahabs* Idolatry, when he desired *Micaiah* to Propheste good unto him against *Ramoth Gilead*, thinking by vertue of ungrounded Prophecie (which had been but a meer composed Charm) hee should prevail, 1 *King.* 22. 13.

Here may arise a Question, Whether every one that curseth his Neighbour be a Witch or not, according to this Sixth description in the text?

To this I answer, That all blessing and cursing is not the formal essence of an Inchanter, for every one ought to bless, *Luke* 6, 28. and he indeed that curseth his Neighbour, saying,

ing, *A Plague take him, or I would he might break his neck, or never come home again*, is a curſing railer, like *Shimei*, and a wicked breaker of Gods Law, for we ought to pray for our enemies; but all this kinde of paſſionate curſing doth not make an Inchanter, or Witch, but that bleſſing or curſing that maketh an Inchanter or Witch, or is of the eſſence of an Inchanter, is the profeſſed craft of compoſing bleſſings and curſings, whereby they drew the people a whoring after them, making them beleeve, that by vertue of Charms, whomſoever they bleſſed were bleſſed, and whom they curſed were accurſed, as *Balak* and his Princes being trained up in that kinde of Idolatry, thought, and ſaid of *Balaam*; and had *Balaam* anſwered them according to their expectations, he had been an Inchanter, or Witch, or falſe Prophet; this deſcription of a Charmer, as alſo all the nine terms of deſcription of a Witch in the text, being only deſcriptions of falſe Prophets that ſeduced the people; and whereas Gods Prophets bleſſed in the name of the Lord, as *Iſaac* bleſſed *Jacob*, or curſed, or pronounced a Curſe, as *Eliſha* againſt the forty and two Children, 2 *King.* 2. 24. and in all this, and in all other Propheſyings they did nothing of themſelves, nor could any whit tranſgreſs the Word of the Lord; ſo on the contrary, falſe Prophets would give Divinations for rewards without any warrant or command from God; as *Balak* ſuppoſing *Balaam* would doe, ſent the reward of Divinations, *Numb.* 22. 7. (that is there to be taken) he ſent the reward of Inchantments, or Incantations; for Divinations againſt any man, that is unwarranted Propheſying againſt any man, is Inchantments (Divinations properly pretending Predictions, and manifeſtation of things hidden, being the Second deſcription) but to uſe any compoſure of Divining words, thereby to cauſe any thing to come to paſs, as *Balak* thought *Balaam* could do, and as *Ahab* thought *Micaiah* could doe, is Incantation, or Inchanting here.

Here may ariſe another Queſtion, Whether was *Balaam* a Witch or not, as ſome have ſuppoſed?

Anſw. If he was a Witch, it muſt be according to ſome one term of deſcription in *Deut.* 18. 10, 11, but which of

these can we call him? Inchanter he was none, for he refused to do it, although he was offered a reward. Surely *Balaam* was a Prophet of God, whom *Balak* thought could bring things to pass by his own power, he not discerning the power of God. All that we read of him in uttering of his Parables was to this end, That *Israel* was blessed, and Incantations or Cursing could not hurt them.

2 The History is a real Prophecie acted by *Balaam* by Gods appointment, concluding all in this one Doctrin, That the only way to bewitch *Israel*, was, to lay stumbling-blocks before them, to insnare them with sins, and to bring down Gods Judgements upon them, *Numb*: 24. 14. *Revel*. 2. 14. yet the calling of this a Prophecie seemeth to be contradictory to the Scriptures, for how could he be said to be a Prophet of God, that taught *Balak* how to bring a curse upon *Israel*? but if we mark well the History, it may seem to some to be ful of contradictions, as in *Numb*. 22. 12. God said to *Balaam*, *Go not*, and vers. 20. *Rise up and go with them*; and vers. 22. *The wrath of God was kindled because he went*; and vers. 34. *Balaam* said, *If it displease thee, I will return home again*; and vers. 35. *The Angel said, Go with the men*; what is the meaning of this, *go not*, and yet *go* so often repeated? That is, go not according to the hire and request of *Balak* to play the Inchanter, but go to do the work of a Prophet, to shew the vanity of *Balak* his thoughts, who thinketh that words can prevail either to Bless or to Curse without warrant from God; and so *Balaam* as a Prophet obeyed the Lord, and did as the Lord commanded him, as appeareth in all the History; but yet it appeareth, *Revel*. 2. 14. hee taught *Balak* to lay a stumbling-block before the people, was that the part of a Prophet? yea according to the fore-named seeming contradictions it was, and it was not; for in the truth of the Doctrin that he delivered to *Balak*, that that was the only way to bring a Curse upon the people, to cause them to commit Idolatry, it was the part of a Prophet, but in that it became a snare to *Israel*, it was the part of a Witch, or a false Prophet, yet God would have such a thing come to pass by his Prophet for the full illustration of this Doctrin in the Scriptures

tures, (for our ſakes) that no Inchantment can hurt us, but the only thing that can hurt any man is ſinning againſt God, as God hath taught us elſewhere, *Deut.* 28. the fourteen firſt verſes, the only way to be bleſt, is, to keep the Commandements of God, and from verſ. 15. to the end of the Chapter, the only way to be accurſt, is, to diſobey God, and break his Commandements. And whereas *Balaam* was blamed, and afterward ſlain for teaching this Doctrin ſo plain to *Balak*, who abuſed it to inſnare *Iſrael*, yet God hath taught us the ſame Doctrin, that we might know with *Iſrael*, and by *Iſraels* example, that nothing can hurt us but ſin. So we may conclude of *Balaam*, that he was a Prophet, and yet acted the part of a Prophet and a Witch both at once (at leaſt) a Prophet, in that his Doctrine was true, a Witch, in that hee taught *Balak* to play the Witch, that is, to draw the people to Idolatry, according to the Firſt deſcription, which is the very eſſence of Witchcraft; and although God would have this thing come to paſs for our inſtruction, yet this was the errour of *Balaam*, That hee had laid open to *Balak* the way to bewitch the people, and in this only he tranſgreſſed, he did that which God had not commanded him, as ſome other Prophets did beſides him, 1 *King.* 13. 18, 19, 22.

To this Sixth deſcription of a Witch in the text, is referred that place in *Jerem.* 23. 10. ſo commonly falſly interpreted as falſly tranſlated, *Becauſe of Oathes the Land mourneth*, as if it were meant of common Swearing, which although Swearing be a wicked thing, yet what room is there in that place for Swearing? unleſs yee will bring it in abruptly by head and ſhoulders, what coherence is there? *Tremelius* tranſlateth it thus, *The Land is full of Adulterers, and becauſe of Execrations the Land mourneth*; Execrations is there taken for Incantations, being by a *Synechdoche* put for all kind of Witchcraft, being an inſeparable companion of Idolatry; Adulterers are taken for Idolaters in a Spiritual ſenſe, and the falſe Prophets that uſed theſe Incantations to ſeduce the people are ſpoken of, verſ. 1, 11, 13. who being falſe Prophets, or Witches, had defiled the Land with their ſeveral ſeducing Witchcrafts, leading the people to Idolatry, and in this

practice of Charming Execrations, they were ſeducers of the people to repoſe confidence in ungrounded, and unwarranted compoſures of words to bring things to paſs, which words ſo compoſed are meer Incantations, or Charms.

In this Sixth deſcription of a Witch in the text, or under the term of a Charmer, is contained Conjurers, who are Witches only in this ſenſe, That they pretend that by vertue of words they can do many things, and amongſt the reſt, that they can by vertue of words command the Devil, which yet is but a meer cheating deluſion to deceive poor Idolatrous people, who do more credit the vertue of words than they credit the truth of Gods Word; which fooliſh practice is ſufficiently confuted, *Acts* 19. 13. certain *Exorciſts*, or *Conjurers*, did take upon them to name over them that had evil Spirits, the name of the Lord Jeſus, ſaying, *I adjure you by Jeſus whom* Paul *preacheth*, and the Evil Spirits anſwered and ſaid, *Jeſus I acknowledge, and* Paul *I know, but who are yee? Paul* and the reſt of the Apoſtles did indeed caſt out Devils in the Name of Jeſus, but not by the bare naming of Jeſus, but by the ſpirit and power of Jeſus; but if words could have done it, then thoſe Conjurers might as well have done it, and then every one that could but imitate the Apoſtles, and the Prophets, and ſpeak the ſame words, or the like, might work Miracles, but God will have it known otherwiſe, as appeareth in this place of the *Acts* aforeſaid, That no words ſpoken, but the power of God bringeth things to paſs.

This was the manner of Idolatrous *Heathen*, to repoſe great confidence in Charms, and they that ſtudied this practice of making and compoſing of Charms to ſeduce the people to this kinde of Idolatry, were Witches, according to this Sixth deſcription in the text, *Utens incantatione.*

If we do but read of the Heathen, we may ſee in many places how they Idolized Charms, or Incantations.

Plutarch ſaith, That *Aganice* the Daughter of *Hegetoris Theſali* being skilful in the courſe of the Planets, fore-told to certain credulous people an Eclipſe of the Moon, and they had ſuch confidence in Charms, that when they ſaw it came to paſs, they beleeved that *Aganice* had

had with Charms plucked the Moon from heaven. Like to that in *Virgil*, Eclog. 8.

Carmina vel Cœlo possunt deducere Lunam,
Carminibus Circe socios mutavit Ulyssis,
Frigidus in pratis cantando rumpitur anguis.

Inchantments pluck out of the Skie
The Moon, though she be placed high;
Dame Circes *with her Charms so fine,*
Ulysses *Mates did turn to Swine;*
The Snake with Charms is burst in twain,
In meadows where she doth remain.

Notwithstanding the Prophet *David* telleth us, That the deaf Adder heareth not, or regardeth not the voyce of the most skilful user of Charms, *Psal.* 58. 5. where he alludeth (with deriding) to the vain conceit of the Heathen, who reposed such confidence in Charms, and imputed such power to words. This Heathenish Witchcraft to cause people thus to Idolize Charms, is still practised by the Pope and his Train, their whole form of Religion, both in publike worship and common practice, consisting of Charms of all sorts, and of that very specifical difference of Incantation or Charming, which is called Conjuring, and if we look in the Masse-book, and if you search *Durandus*, you may finde Charms abundance, and he that is loath to take so much paines, let him but look Mr. *Scots* discovery of Witchcraft, the twelfth Book, the ninth Chapter, and so forwards, where he hath neatly set forth the Witchcraft of the Pope, and his Train, in the manner of their several Charms (though not exemplifying the tenth part of them) I will also shew you three or four of them, which Master *Scot* hath also rehearsed, with many more.

The first shall be the *Amulet* that Pope *Leo* said he had from an Angel, who did bid him take it to a certain King going to Battel, and the Angel said, that whosoever carried that Writing about him, and said every day three *Paternosters*,

nosters, three *Avies*, and one *Creed*, shall not that day bee conquered of his enemies, nor be in any other danger ghostly or bodily, but shall be protected by vertue of these holy Names of Jesus Christ written, with the four Evangelists, and the Crosses between them.

† *Jesus* † *Christus* † *Messias* † *Soter* † *Emanuel* † *Sabbaoth* † *Adonai* † *Unigenitus* † *Majestas* † *Paracletus* † *Salvator noster* † *Agiros Iskiros* † *Agios* † *Athanatos* † *Gasper* † *Melchior* † *& Balthasar* † *Matthæus* † *Marcus* † *Lucas* † *Johannes*,

Another Charm of Pope *Leo* sent to a King, having the like vertues in it, being read or carried about a man (being in an Epistle written by St, *Saviour* in these words.)

The Cross of Christ is a wonderful defence † *The Cross of Christ be always with me* † *The Cross is it which I do always worship* † *The Cross of Christ is true health* † *The Cross of Christ doth loose the bands of death* † *The Cross of Christ is the truth and the way* † *I take my journey upon the Cross of the Lord* † *The Cross of Christ beateth down every evil* † *The Cross of Christ giveth all good things* † *The Cross of Christ taketh away pains everlasting* † *The Cross of Christ save me* † *O Cross of Christ be upon me before and behind me* † *because the ancient enemy cannot abide the sight of thee* † *The Cross of Christ save me, keep me, govern me, and direct me* † Thomas *bearing the note of thy Divine Majesty* † *Alpha* † *Omega* † *first and last* † *midst* † *and end* † *beginning* † *and first begotten* † *Wisdome* † *and Vertue* †

This is still a common practice among the Papists to carry Charms about them (to make them Shot-free) when they go to Warre, as also hath been found by experience in the late *Irish* Warres (before the Cessation of Arms proclaimed by King *Charls*) many of the poor Idolatrous *Irish* Rebels being found slain with Charms in their pockets, composed by the Popish Clergy, the Witches of these latter times.

Another

Another to be ſaid in time of Sickneſs; firſt, let the Party ſprinckle himſelf with Holy Water, and then ſay this Charm following,

Aqua benedicta ſit mihi ſalus & vita.

Let Holy Water be both life and health to me.

Another to be ſaid every day, and upon every occaſion, as often as any danger or occaſion ſhall be; firſt, let the party that would be bleſt croſs himſelf with his finger, making a ſign of the Croſs three or four times, and then ſay theſe words, and then without doubt he ſhall be ſafe.

Signum ſanctæ crucis defendat me à malis præſentibus, præteritis, & futuris, interioribus & exterioribus.

That is, The ſign of the Holy Croſs defend me from evils preſent, paſt, and to come, inward and outward.

A Charm or Conjuration, or an Exorciſm, whereby they make Holy Water in the Popiſh pontifical, *In Eccleſiæ dedicatione.*

I conjure thee thou Creature of Water, in the name of the Father, and the Son, and the Holy Ghoſt, that thou drive the Devil out of every corner of this Church and Altar, ſo that he remain not within our precincts, which are juſt and holy.

After theſe words ſpoken, ſay they, that Water ſo Conjured hath power and vertue to drive away the Devil, and with this Holy Water they uſe many ſeveral Conjurations to keep the Devil in awe; with it they Conjure him from their Churches and dwelling houſes, from their meat and drink, and the very Salt upon the Table; and if it were not for their continual Conjurations, they make people beleeve the Devil would walk every where, and kill, and devour, and carry away; therefore they Charm and Conjure their Bells in the Steeple (which they alſo Baptize and name by the

name of ſome Saint or Angel, and after theſe Ceremonies, (ſay they) and after ſuch holy names named over the Bells, and the name of ſome Saint or Angel given to each Bel, & written upon them, thoſe Bells have vertue to drive away and clear the air from Devils every where within the ſound of them, from whence was the firſt beginning of paſſing peals, that the Devils might not come near to carry away the Soul of the dying man (although our Church uſe (I confeſs) to ring ſuch peals only to give notice to their Neighbours, who deſire to ſee them, and to pray for them before their departure.) They alſo uſe Charms at Funerals, perſwading people, that the Souls of the dead, and alſo their Bodies, would be carried away by the Devil, if it were not for their charming (of which foppery *Bucan* a learned Theologian reproveth them, *Loco* 24. *Quæſtione* 16.) and ſo the poor Popiſh people are deluded, ſo long as they ſee not the Devil in an ugly ſhape, they think they are ſafe, and the Devil farre enough, whereas the Devil is no where more than in a Popiſh Charm or Conjuration; and yet Maſter *Scot* hath collected in his twelfth Book ſo many Popiſh Charms, as it appeareth they had Conjurations, and other Charms for the Plague, the Quartain Feaver, the Conſumption, the Tooth-ache, and all manner of Diſeaſes in Men and Cattel; and it appeareth ſtill among common ſilly country people, how they had learned Charms by tradition from Popiſh times, for curing Cattel, Men, Women, and Children; for churning of Butter, for baking their Bread, and many other occaſions; one or two whereof I will rehearſe only, for brevity.

An old Woman in *Eſſex* who was living in my time, ſhe had lived alſo in Queen *Maries* time, had learned thence many Popiſh Charms, one whereof was this; every night when ſhe lay down to ſleep ſhe charmed her Bed, ſaying;

Matthew, Mark, Luke, and *John,*
The Bed be bleſt that I lye on.

And this would ſhe repeat three times, repoſing great confidence therein, becauſe (as ſhe ſaid) ſhe had been taught

it

it, when she was a young Maid, by the Church-men of those times.

Another old Woman came into an house at a time when as the Maid was churning of Butter, and having laboured long and could not make her Butter come, the old Woman told the Maid what was wont to be done when she was a Maid, and also in her Mothers young time, that if it happened their Butter would not come readily, they used a Charm to be said over it, whilst yet it was in beating, and it would come straight ways, and that was this:

Come Butter come, come Butter come, Peter *stands at the Gate, waiting for a buttered Cake, come Butter come.*

This, said the old Woman, being said three times, will make your Butter come, for it was taught my Mother by a learned Church-man in Queen *Maries* days, when as Church-men had more cunning, and could teach people many a trick, that our Ministers now a days know not.

Thus we may see still how the Witchcrafts of that grand Witch, that Whore of *Rome*, hath deceived all people; yet I would not have any think that I accuse the old Wives for Witches, for they used these Charms not to seduce, but were seduced, and bewitched by them to repose confidence in them; but the Popish Rout, the contrivers of these Charms, to delude the people, were the Witches; those poor deluded old Wives were Idolaters, Idolizing of words.

A Devilliſh practice of Conjuring Charms uſed by the Popiſh Clergy, diſcovered at *Orleance* in *France*, acted chiefly by two Popiſh Doctors in Divinity, *Colimanus*, and *Stephanus Aterbatenſis*, and their Knavery found out.

IN the place aforeſaid, in the year of our Lord, 1534. it happened that a Maiors Wife dyed, and was buried in the Church of the *Franciſcans*, her Husband giving the Popiſh Clergy only ſix Crowns at the Funeral, whereas they expected a greater Prey, and were much diſcontent; it happened ſhortly after, that as they were mumbling their Prayers in a Popiſh manner, according to their uſual cuſtom, in the Church, there was heard in a ſecret Wainſcot over the Arches of the Church a great rumbling noyſe, the Moncks with the ſaid Doctors preſently began to Conjure, and to ask if it were not ſome ſpirit of ſome body lately dead, and if it wer, they conjured the ſame Spirit to rumble again by way of anſwer, which it did; then they charged him by their Conjurations to anſwer by rumbling and knocking whoſe ſpirit it was, they named many that had formerly been dead and buried, and the Spirit would not anſwer by rumbling and knocking when they named them; but at laſt to bring their purpoſe to paſs, they named the Maiors Wife, and then the Spirit rumbled exceedingly, and made a fearful noyſe, this they acted ſeveral times, that it might be known in the City, ſo that many people came to the hearing and witneſſing of this ſtrange Wonder; but at the laſt they by their Conjurations had made the Spirit ſo tame, as it made them anſwer by knocking to any thing they deſired it ſhould anſwer; always when it anſwered not by knocking, then they concluded the thing was not ſo as they asked, or demanded, but other-

ways

ways when it knocked, then that was an affirmative to the thing asked; at last they made the Spirit confess by that manner of answering, That it was the departed Soul of the Maiors Wife, and that she was damned for holding the Heresie of *Luther*, and that she desired that her Body might be taken up again and buried in some other place, for that place was not fit for the body of the Damned, being a Consecrated place. But the Maior being wise, and full of courage, so handled the matter, that he with the help of some of the City that loved him well, caused the place to bee searched where the noyse was; the Moncks did take the matter grievously, and would have resisted, it being at a time of the holy Conjuring, but yet the Maior causing a search, found there a young Boy, placed there by these Popish Doctors, on purpose to act the part of a Spirit, as formerly related, and upon examination he confessed the whole imposture, to the shame and confusion of the Actors and Contrivers thereof, who were by the Laws (which were then and there free notwithstanding the Popish Tyranny) censured to be carried to the place of Execution, there to confess their deluding Witchcraft.

Let the Reader take special notice, that the Actors, and Contrivers of this notable peece of Witchcraft were Witches in a three-fold sense.

First, In their bringing to pass their cheating imposture, by confederating with a young Boy to act the part of a Spirit, they were Juglers, according to the first term of description.

Secondly, In their Charms and Conjurations, whereby they charged the Spirit to answer them, they were Inchanters and Conjurers, according to this Sixth term of description.

Thirdly, In their consulting with the spirit of the dead, the Maiors Wife, they were Necromancers, according to the Ninth term of description.

This Imposture may be paralleled with that of the Witch of *Endor*; from this cousening Witchcraft of the Popish true, our common Wizards have learned their craft of cousening the people, making them beleeve they can Conjure

up the Devil to give them Oracles according to the matter that they ſeek to the Wizard to be reſolved of, and can conjure him down again at their pleaſure. As for example, I will give you a true ſtory, but whether you beleeve it or not, it will ſerve to illuſtrate the manner of their deceivings.

A Butcher in *Eſſex* having loſt Cattel, hee reſolved hee would go to a Cunning man, to know what was become of his Cattel, and ſo went to a notable couſening Knave, that was (as common people ſay) skilful in the Black Art, and this deceiving Witch, ſeeing his opportunity of gaining a Fee, for the purpoſe in hand, uſed his Conjurations in a room contrived for his uſual impoſtures, and preſently came in a Confederate of his covered over with a Bulls Hide, and a pair of horns on his head, the poor Butcher ſitting and looking in a Glaſs made for that purpoſe, in which hee was to behold the Object more terrible, and not ſo eaſily diſcovered as if he had looked right upon it, for he was charged by the Conjurer not to look behind him, for if he did, the Devil would be outragious; this confederate, or counterfeit Devil, after the Conjurers many exorciſing Charms, or Conjurations, willed the Butcher to look Eaſt and Weſt, North and South to finde his Cattel; the Butcher ſought much to finde his Cattel according to the Devils counſel, but yet perceiving after much ſeeking and not finding, that it was a meer peece of Knavery, returned to the Conjurer again, and deſired him to call up the Devil once again, which he did as formerly, but the Butcher had appointed his Boy to ſtand near hand without the houſe with a Maſtiff Dogge, and at the Butchers whiſtle, the Boy as he was appointed, let go the Dogge, which came in preſently to his Maſter, and ſeiſed upon the Knave in the Bulls hide; the Conjurer cried out, as likewiſe the Devil, *For the love of God take off your Dogge, Nay*, ſaid the Butcher, *fight Dogge, fight Devil, if you will venture your Devil, I will venture my Dogge*; but yet after much intreaty he called off his Dogge, but wittily diſcovered the cheating craft of Conjuring.

He that acteth the part as this Conjurer did, with the ſame

intent

intent to deceive, and to make ſilly people beleeve and repoſe confidence in words (that is, in Charms and Conjurations to command the Devil, and to keep him in awe) is a ſeducing Witch, as he was; but he that acteth the ſame part, and cauſeth people to wonder at him, and to think that hee hath really conjured the Devil, to this intent only to ſhew to the world in a ſporting way, how eaſily people are and have been deceived, is no Witch, but may be an inſtructer and inlightner of ſilly people, according to the Fifth deſcription of Jugling deluſions, in *Pag.* 42. And truly (if people were not ſo much naturally given to vain credulity, or beleeving of Lyes) that ſort of Conjurers (ſo commonly prated of by ſilly people) had not been heard of in the world, had not theſe deluders learned this couſening craft from the Popiſh rout, whereby they delude ſilly people, making them beleeve they do things really by vertue of words, as by the naming of the Trinity, and the ſeveral names of God, and of Chriſt, and by naming of Angels, Arch-Angels, and the Apoſtles (juſt the ſame with Popiſh Conjurations) whereas their doings, as likewiſe the Popes, are all but cheating impoſtures, for if Conjuring Charms could keep the Devil in awe, why did hee not ſubmit to the Conjurers, *Acts* 19. 13?

Another notable true Relation of what happened in a Town in England, *wherein is plainly ſhewed how eaſily men are deceived by Jugling Confederacy in Conjuration.*

IT happened, that a Miniſter being remote from his dwelling, lodged in an Inne, and becauſe he wanted company fit for him, he ſent for a young *Cambridge* Schollar to keep him company, who being of his acquaintance, and dwelling in the Town, came to him, and after ſome diſcourſe they fell into a diſpute about Witches, and their Power, the Miniſter affirming, That Witches do truly conjure up the Devil in ſeveral ſhapes as they liſt, for ſaid he, I know ſome

that

that ſtood privately behind a Hedge when a Conjurer raiſed up the Devil in the ſhape of a Cock, and then again in the ſhape of a Horſe, and heard the Cock crow, and the Horſe neigh, but being very dark they could not ſee him; but the Scholar holding the contrary opinion, ſaid, I will undertake to demonſtrate the ſame thing to you in this Chamber, ſo as you ſhall verily think that I Conjure up the Devil in ſuch ſhapes; Come on ſaid the Miniſter, if you can do that, then alſo will I acknowledge theſe things to be but deluſions.

Now mark how ſtrangely it happened, There was a Tapſters Boy in the Inne at that time, who had by wanton cuſtom gotten a faculty of imitating the crowing of a Cock, the neighing of a Horſe, the barking of a Dogge, the quacking of Ducks, and the noyſe of many ſeveral Beaſts, in a very wonderful manner; the Scholar therefore, for the lively acting of the foreſaid Deluſion, went down, and inſtructed this Boy to bring up a Jugge of Beer, and to ſet it down by the fire, and then to convey himſelf under the Bed, and withall to act the part of all ſeveral Creatures as the Scholar ſhould call for them by Conjuration; now when this Boy had ſo conveyed himſelf under the Bed, the Scholar did put out the Candle, and left no light in the Chamber but the obſcure light of a dim fire, the reliques of an Oſtree Faggot, and ſaid to the Miniſter, Now will I make you beleeve that I Conjure up the Devil, Come *Pluto*, I have a Letter to be ſent with all ſpeed to the Pope, therefore I conjure and command thee to come ſpeedily to me from the loweſt pit, in the ſhape of a ſwift running Horſe, that may carry this Letter with ſpeed, and bring me an anſwer; then began the Boy to ſnort, and neigh, and ſtamp, very much reſembling a wilde marwood Horſe, in ſo lively a reſemblance, as it made the Miniſter begin to look ſad, and amazed; then ſaid the Scholar, Now I have well conſidered the matter, thou art not a Creature ſwift enough for this buſineſs, therefore I conjure thee down again, and I command *Pluto* to come to me in the ſhape of a Grey-hound, *Præſto, vade, jubeo, celeriter*; then the Boy under the Bed barked, and howled ſo like a Dogge, as the Miniſter did more and more creep cloſe to the corner

of

of the Chimney, ſighing very ſadly. Then ſaid the Scholar, I conſider that thou art not ſwift enough for my purpoſe, therefore I command thee to return to thy place, and ſend me up a Cock; then the Boy crowed ſo like a Cock, as no ear ſhould diſtinguiſh it from a natural Cock; then ſaid the Scholar, Thou art not a Creature ſwift enough for my purpoſe, therefore I command *Pluto* to ſend me up a Duck; at that command the Boy did ſo lively act the quacking of Ducks, as a man would have thought that many Ducks had been in the room. Then began the Miniſter ſeriouſly to exhort and admoniſh the Scholar, ſaying, *Verily thou art farre gone, certainly thou art farre gone in this craft*, and many more words; at which ſo ſad diſcourſe, the Boy under the Bed burſt out in laughter, and came forth and acted his part again openly, and made the Miniſter aſhamed.

Yet here it may be noted, that the Miniſters phantaſie was ſo farre deluded, that he would not be perſwaded, but that he ſaw real Ducks ſquirming about the room, as he expreſſed.

I ſay then, how little credit ought Miniſters or other men to give to flying Reports, when they themſelves may ſo eaſily be deluded? The ſetting of Spels is referred to this deſcription, and is done only by confederacy with him that is ſpelled; who feigneth himſelf ſo Charmed, or ſpelled, that others who would be in like action of Theevery, might fear to come into that place to ſteal, becauſe of the Spel. So much for the Sixth term of deſcription in the text, *Vtens incantatione*, that is, an Inchanter, or Charmer.

THe Seventh term of deſcription of a Witch in the text, is *Requirens Pythonem*, that is, *Pythonicus Sacerdos*, according to the ſenſe of *Plutarch*, *De defect. Orac.* one that ſeeketh out an Oracle, as did the Prieſts of the Idol *Apollo*, which was called the Oracle of *Apollo*; the ſame practice was common to the Prieſts of all Idols, that were in requeſt before the Idol *Apollo* (although indeed *Apollo* being the moſt famous of the lateſt Idols, hath more Hiſtories and reports ſtill extant concerning their practice, than all former Idols have)

have) as *Plutarch* witnesseth, that in *Bœotia* there had been many Oracles, some whereof grew silent when their Priests dyed, and some grew out of request for want of subtilty in giving answers (and because the impostures grew so common that people knew them, and would not be deluded by them any more.) We read there of the *Lebadian* Oracle, and the *Amphiaran* Oracle, and also of an Oracle of *Mopsi*, and at *Amphilochi*, and many more; these had their several terms of appellation, according to the Language of the people adjacent, as the *Lebadian* Oracle was given in the *Æolic* Tongue, and had its peculiar appellation in that Language; and so the Oracle at *Delphos* was called by such appellations as came from the *Greek*, and also from the *Roman* Language, as *Pytho*, and *Python*, and *Oraculum*, and Oracles used by the ancient Heathen, were by the *Hebrews* in their Language called *Ob*, which Oracles were only giving Divinations to the peoples inquiries, as when *Ahasia* sent to inquire of the god of *Ekron*, 2 King. 1. 2. save only this word *Ob* in the text, which is translated *Python*, implieth, the imposture whereupon these deceivers upheld their Divinations, as followeth by and by.

This is not to be understood that they that did seek to such Witches as gave Oracles, that they also were Witches, for these were only bewitched Idolaters, but they only were Witches in this term of description, that being sought unto by these deluded Idolaters, used such deluding impostures, whereby they made the people beleeve they sought out an Oracle (that is, an answer to the inquiry of those Idolaters) either directly from their Idols, or else that they sought out an Oracle from the spirits of the dead, as did the *Pythonist* of *Endor*, in which sense also they were called *Necromantists*, that is, such as asked counsel of the dead, being the Ninth term of description, 1 *Chron.* 10. 13. *Saulus consulere Pythonem quæsiffet*, *Saul* had sought to ask counsel of the Oracle, there *Saul* was an Idolater, and not a Witch; but she that sought out that Oracle for him from the dead, she was a deluding Witch.

This description, or term of description of a Witch, hath a various

various manner of expreſſion in the Scriptures, which is needful to be noted by the Reader, for in this text, *Deut.* 18. 10, 11. ſuch a Witch is called *Pythonem requirens*, one that ſeeketh out an Oracle; and in *Levit.* 20. 6. there ſuch a Witch is called *Python*, an Oracle-giver, in theſe words, *Anima quæ converterit ſe ad Pythones & ariolos ut ſcortando ſectetur eos, &c.* That ſoul that turneth himſelf after Oracles and South-ſayers, to commit Idolatry, in following them, ſhall be cut off; and in verſ. 27. of the ſame Chapter, *Vir autem aut mulieres ſi erit ex eis Pytho, aut ariolus, omnino morte afficiuntor*; If there ſhall be found either man or woman that is an Oracler, or a South-ſayer, they ſhall be put to death. There is alſo a Marginal note of *Tremellius* worth noting, in theſe words, *Qui Diabolicis artibus reliquos à Dei cultu & ſui ſanctificatione avocant*; Thoſe Oraclers and South-ſayers, ſaith he, are ſuch as by their Deviliſh deluding craft do lead others from the true Worſhip of God, and living holily. People ſo miſ-led to Idolatry are ſpoken of in verſ. 6. chap. 20. of *Leviticus* afore noted. And further, look 1 *Sam.* 28. 7. there ſuch a Witch being of the female kinde, is called, *Mulier Pythone prædita*, A woman that hath the craft of Oracling, or ſeeking out an Oracle. And *Acts* 16. 16. there ſuch a Witch is ſaid to have πνεῦμα πύθωνα, the ſpirit of Oracling; *Where* Beza *in his Latine tranſlation ſaith in his marginal notes, that that ſpirit of Oracling was only an expreſſion, alluding to the Idol* Apollo, *which was called* Python, *and gave anſwers unto them that asked, namely, by the Prieſts that belonged unto it, of which Idol the Poets feigned many things; ſo they that had the impoſture of Divination, were ſaid by the Heathen to be inſpired by the ſpirit of* Apollo, Plutarch de def. Orac. *and in this place of the* Acts *St.* Luke *ſpeaketh after the common phraſe of the Heathen, becauſe he delivereth the error of the common people, but not by what inſtinct the Maid gave Divinations, for it is certain that under the maſk of that Idol, the Devil played his deluding pranks, and this ſpirit of* Apollo *was nothing, but as much as to ſay, an Impoſture, or deluding trick of the Devil, practiſed by the Prieſts of* Apollo. So much ſaith *Beza*, who plainly expoundeth, that that ſpirit of Divination, or Oracling,

cling was only a Devilliſh deluding impoſture, and not a familiar Devil, as many do fondly imagine. And whereas it is ſaid in the verſe following, that *Paul* did caſt that Spirit out of the Maid, it was, that he by the power of the Goſpel of Jeſus rebuked her wickedneſs, ſo that her Conſcience being terrified, ſhe was either converted, or elſe at the leaſt dared not to follow that deluding craft of Divination any longer; as when Chriſt did caſt out ſeven Devils out of *Mary Magdalen*, it is to be underſtood that he did convert her from many Devilliſh ſinful courſes in which ſhe had walked, *Luke* 8. 2. and 7. 47.

(But if any be ſtill ſo obſtinate as to follow the common fond tradition, that *Python*, or *Spiritus Pythonis*, was a real familiar viſible diſcourſing Devil, yet I hope none are ſo mad as to ſay upon ſerious conſideration, that it was any thing but a ſpirit of lying Prophecie, or Divination, or Oracling in all the diſcourſe of the Scripture, no man can ſhew in all the Scriptures, be they never ſo groſly expounded, that any man or woman had a killing, or a murdering Devil, whereby to bewitch any man to death, nor the leaſt colour of any ſuch Devilliſh expoſition.)

This Seventh term in the text, namely, *Requirens Pythonem*, one that ſeeketh out an Oracle, differeth not from the ſecond term of deſcription, that is, *Utens Divinationibus*, one that uſeth Divinations, or falſe Prophecies, ſave only in this, that that ſecond term of deſcription implieth only bare Predictions of future things, and telling of hidden things, by which the Witch was deſcribed, but this Seventh term of deſcription implieth ſome particular impoſtures, whereupon the Witches grounded their Predictions; according to which impoſtures they are called Oraclers, or ſeekers out of Oracles; the Hebrew word is *Ob*, and is tranſlated *Python*; *Ob* ſignifieth properly a Bottle, or any ſuch like hollow thing; and here in the text, and in all other Scripture-ſenſe it implieth the impoſture of ſpeaking with their mouthes in a Bottle, from a hollow Cave in the earth, out of which came a voyce, ſpoken by ſome confederate with the Impoſtor, or Witch, which confederate was upon ſuch occaſi-

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on to go into a ſecret conveyance, and to make anſwer to the inquiry, with a hollow ſounding voyce, cauſed by the Bottle, and ſo it ſeemed to the ſilly deluded people, that the voyce came out of the firm ground, as an anſwer ſent by the gods, by the departed ſoul of ſome Prophet, or other man that had formerly died (in which ſenſe alſo they were called *Necromantiſts*, from asking counſel of the dead, being the Ninth term of deſcription) for which impoſture all Idol houſes, and houſes of all ſuch other Witches as practiſed the ſame impoſture, that the Idol-Prieſts did practice, were built and contrived on purpoſe with a room called *Manteum*, in which the ſaid Cave and hollow paſſage was, in which room ſome fond Writers do ſay, that the Devil ſpake, but had it been ſo, that a real familiar Devil had anſwered, as is fondly imagined, why then did he anſwer only in that room? Surely if their Devil was ſo familiar, and at command, he might as well have anſwered in any room as in that, but a confederate man or woman could not bring to paſs the impoſture in any room but in that.

This impoſture is alluded unto by the Prophet *Iſaiah* 29. 4. *Sitq; quaſi Pythonis è terra vox tua, & è pulvere ſermo tuus pipiat*, and thy voyce ſhall be as an Oracler out of the earth, and thy ſpeech ſhall be whiſpering out of the duſt: becauſe they uſed cheating impoſtures to ſeduce the people, making them beleeve they could call the departed Ghoſts of their friends to give them Oracles, or anſwers to their inquiry, out of the earth, this impoſture the Prophet *Iſaiah* warneth the people to avoyd the deluſion of it, *Iſaiah* 8. 19. in *Tremellius* tranſlation, *Quum enim edicunt vobis, conſulite Pythones & ariolos, qui pipiunt & muſſitant; nonne populus Deum ſuum conſulturus eſt? pro viventibus mortuos conſulat?* for when they ſay unto you, Ask counſel of Oraclers, and South-ſayers, that whiſper and mutter, ſhould not a people ask counſel of their God? Shall they ask counſel of the dead for them that are living? And here in *Iſaiah* 29. 4. the Prophet alludeth not to all the impoſtures of ſuch Oracling Idols, which were many, but only to this one impoſture, from whence they had their deſcription, or term of appel-

lation from ſpeaking in a Bottle out of the earth. In this ſenſe the *Pythoniſt* of *Endor* was called *Mulier pythone prædita*, a Woman indued with an Oracle, or with the impoſture of Oracling, becauſe ſhe made it ſeem by the foreſaid impoſture, to ſilly, deluded, or bewitched people, that the dead ſpake out of the earth, by which impoſture ſhe deluded *Saul*, 1 *Sam.* 28. And becauſe that Hiſtory of the Witch of *Endor* hath been commonly miſ-interpreted, and many unwary Readers do beleeve, that that which ſhe did was ſomewhat more than a couſening impoſture, and that ſhe did either raiſe up *Samuel*, or the Devil in the likeneſs of *Samuel*, or aſſuming the body of *Samuel*, and ſpeaking in it (where by the way it is to be noted, that if any ſuch things were, it maketh nothing to prove the common error, that a Witch is any where at all taken for a Murtherer; for the ſcope of all that ſhe did, was only at laſt to give an Oracle, or Divination to *Saul*) yet let but ſuch a Reader as thinketh ſhe did any thing really; examine well the Chapter, and he ſhall finde, it was only a deluding cheating impoſture by a confederate in the ground, and he that will not beleeve this, let him but gather up his Objections, and I will lay down my Anſwers as followeth.

The firſt Objection, or ground of miſtake, is, the twelfth verſe of the Chapter, 1 *Sam.* 28. *And when the woman ſaw Samuel, &c.* Here perhaps you wil ſay, it is plain ſhe ſaw *Samuel?*

Anſ. It is not here to be underſtood according to the letter of the Hiſtory, neither did yet any Expoſitor ſo underſtand it, for it may not be ſuppoſed that any Devilliſh Craft can call a Saint from Heaven; no, but you will ſay, It was the Devil in the likeneſs of *Samuel*; I anſwer, If you hold to the letter of the Hiſtory, you muſt ſay it was real *Samuel*, but if you vary from the letter, whence then can you gather that it was the Devil? And why is not this Expoſition true, that ſhe only pretended that ſhe ſaw *Samuel*, to bring about her couſening impoſture? for I have made it plain in all the diſcourſe of this Book by the current of the Scriptures, that all Witchcraft was only a deluſion, and to ſay that it was the body of *Samuel* raiſed up by the Devil, is to make the

Devil

Devil able to work the ſame Miracle that was wrought by Chriſt upon the Croſs, who by the power of his God-head raiſed up the Bodies of the Saints, for a time, who appeared unto many, from whence the Centurion concluded, that Chriſt was the Son of God, knowing that no other power was able to do it, *Mat.* 27. 52, 53, 54.

The ſecond Objection may be, ſhe learned of *Samuel* that it was *Saul*, as in the twelfth verſe, *And when the woman ſaw* Samuel *ſhe ſaid unto* Saul, *why haſt thou deceived me, for thou art Saul?* therefore ſhe ſaw him.

Anſw. The ſeeing of *Samuel* could inſtruct her nothing, if living *Samuel* had been there, much leſs dead *Samuel*, nor ſeeing the Devil in *Samuels* likeneſs, for neither the body of *Samuel*, nor the Devil, was a Looking-glaſs to ſee *Saul* in, but it was her ſubtill pretence, and colour, that ſhe had ſeen *Samuel*, and ſo found out *Saul* by her craft, whom ſhe knew before; think you that this ſubtill Wizard did not know the King? when ſhe dwelt nigh the Kings Court, as appeareth in the Chapter, for he went thither and ſtayed while ſhe acted her part, and after a while ſhe prepared meat, and he and his Servants did eat, and returned the ſame night. But you may ſay, he was diſguiſed. *Anſ.* He was taller than all the men in *Iſrael* by the head and ſhoulders, and without making himſelf ſo much the ſhorter, he could not but be known by a ſubtill Wizard. Alſo I anſwer; That the Servants of *Saul*, that could ſo readily tell him where he ſhould finde ſuch a woman at *Endor*, could not but be intimate with her, and ſo warn her of *Sauls* coming, or give her ſome diſcovery of the preſent occaſion, at their coming along with *Saul*, or elſe how could they have concealed her, and kept her counſel in the time a little before, when *Saul* had made ſtrict proclamation that all Wizards ſhould be baniſhed the Land, as they were; and doubtleſs had not thoſe ſervants concealed her, ſhe had alſo been baniſhed. Again, *Saul* could not but diſcover himſelf to her, by his Oath that he ſware to her immediately before, for who was able to ſave her from puniſhment but the King.

Another Objection is, *Saul* himſelf ſaw *Samuel*, or the Devil in his likeneſs. *Anſ.*

Anſ. It is plain in the Hiſtory, he ſaw neither *Samuel*, nor his likeneſs, for he ſaid to the woman in verſ. 13, 14. *What ſaweſt thou, and what form and faſhion is he of?* where it is plain, he was only too credulous, and beleeved that ſhe had ſeen ſome apparition, for if he had ſeen any thing himſelf, why did he ſay, *What ſaweſt thou?* She anſwered, *I ſaw an old man cloathed in a mantle*, making a true deſcription of *Samuel*, becauſe ſhe knew that he was the man that *Saul* deſired, then *Saul* acknowledged that it was *Samuel*, only from her deſcribing of him, verſ. 14. and therefore bowed himſelf with his face to the ground in honour to *Samuel*, whom he expected ſhould anſwer him out of the earth.

Another Objection is; But *Samuel* talked with *Saul?*

Anſ. It is proved before that *Saul* ſaw no body, therefore *Saul* only heard a voyce which he imagined came from *Samuel*, but was only the voyce of a Confederate under the ground.

But you will ſay, that the Scripture ſaith, *Samuel* ſaid unto *Saul, Why haſt thou diſquieted me?*

Anſ. If you hold me to the letter of the Hiſtory, why do you not hold your ſelf to it, but ſay, it was the Devil in the likeneſs of *Samuel*, as that it was real *Samuel* you will not ſay, why not a Confederate then? and here indeed the Hiſtory is ſet down only according to the apprehenſion of *Saul*, not diſcovering the impoſture.

But how ſhould ſhe deſcribe a man ſo like *Samuel?* that is, an old man cloathed in a mantle?

Anſ. The only noted Prophet in *Iſrael* was known to all, and could not be unknown to a ſubtil Wizard, whoſe practice was to be acquainted with all things of note, the better to help her craft of Oracling Divinations upon any occaſion for gain.

Another Objection, But if it were not *Samuel*, nor the Devil, what Confederate was able to tell *Saul* ſo right, and give ſo true an Oracle of what ſhould betide *Saul* the next day in the battel?

Anſ. All ſuch Oraclers and Wizards did give Oracles two ways.

First,

First, In doubtful things, they gave doubtful answers.

Secondly, Where were more certain probabilities, there they gave more certain answers. Now what was more certain than that the Kingdom should be rent from *Saul*? *Samuel* had Prophesied of it, and all *Israel* knew it; and what was more probable than that the time was at hand, when so mighty an Host of his enemies were come against him, when his heart and spirit failed him, and when God had forsaken him? and if it had not come to pass, such Oraclers did use to have evasions, the fault might have been laid upon *Samuels* Ghost, and further couzenage might still have been wrought to blinde *Sauls* eyes; and had it happened how it could, so that the Witch had come off blewly, and her imposture been afterward known to *Saul*, yet she had the Oath of the King to save her harmless.

Further, it is the opinion of some learned men, that there was no certainty at all in the answer given to *Saul*, and that it was meerly conjectural, and though happening some way true, yet it failed in the day prefixed, for whereas it was said, *To morrow shalt thou and thy Sons be with me*, vers. 9. it was very false, for when the *Philistims* went up to Battel, *David* returning was three days marching back to *Ziglag*, 1 Sam. 30. 1. and one day pursuing his enemies, vers. 17. and the third day after that, tidings was brought to *David* from the Camp of *Saul*, that *Saul* and his Sons were dead, 2 *Sam.* 1, 2, 3, 4. which made in all seven days, and therefore it was not likely that *Saul* and his Sons were slain upon the morrow, which was the scope of the Oracle, or answer that was given to *Saul*; this I say, is the opinion of a learned Writer. So much by the way.

Further, if it had not been a meer deluſion to blinde the eyes of *Saul*, why must *Samuel* bee described an old man cloathed in a mantle? That indeed was the fashion of living *Samuel*, but after he was dead and buried, had *Samuel* appeared as she pretended, or had the Devil appeared in his likeness, as some fond Readers suppose he did, it must have been like *Samuel* in a Winding-sheet; but indeed had she described him by his Winding-sheet, that might have been

any man else as well as *Samuel*, and *Saul* had not been so easily deluded in his fond credulity and Idolatrous way. If you think it an incredible thing that *Saul* should be so easily deluded, look *Isaiah* 8. 20. in the Latine translation (which carrieth the true sense of the Original, how odly soever our *English* Translators run) where the Prophet speaking of such as would counsel men to seek to Oraclers and Southsayers, he saith (in *Tremelius*) *An non loquuntur in sententiam illam cuicunq; nulla est lucis scintilla*; do they not give this counsel to such as have not the least spark of light or understanding? and this was *Sauls* case, *Saul* indeed had been a wise man formerly, when the Spirit of God was upon him, when it was said, *Is* Saul *also among the Prophets*? but then when God had forsaken him, his wisdom, his courage, and his victoriousness went all away together, and then, and never till then, was he deceived by a Witch. And however many erroneous Readers, when they read this History of the Witch of *Endor*, do suppose she did such things really as are set down, only according to the apprehension of the Spectators (namely, *Saul* and his Servants) yet let them but consider the nature of impostures, and they may easily conceive how such a cheating imposture might easily, and still may be brought to pass to delude fools, by an ordinary Jugling confederacy, according to the manner afore described, as well and as really as ever she did it, and that without a familiar Devil (as is foolishly supposed she had) only a Devil ruling in the heart of them that do it to the like end, to delude and lead people from God, as she did, the Devil being the Father of all lying delusions, and ruleth in the hearts of the children of disobedience. Such a Devil was in the heart of *Ahabs* Prophets, 1 *King*. 22. 23. (But for such as will not allow of that exposition, that the Witch of *Endor* did all by a confederate, I say, she might do it also by the imposture of *Hariolating*, as may be seen in the latter end of the Eighth term of description following) And truly, for such as will still beleeve the common foolish errour, that *Python* was such a Witch as had a familiar spirit (except they mean such a lying spirit of Oracling Divination) I wonder how farre they will

stretch

ſtretch the ſenſe and coherence of the Scriptures, to make any ſuch interpretation?

Look but *Tremelius* Tranſlation, 2 *Chron.* 33. 6. it is ſaid of *Manaſſeh*, among the Witchcrafts which he uſed (or rather that the Idolatrous Prieſts under him uſed) *Inſtituitq; Pythonem*; What is that? Did he ſet up a familiar Spirit? one that had a familiar Spirit; or did he ſet up an Oracle? Which is beſt ſenſe? but the common conceit of Readers is, becauſe their Dictionary ſaith *Python* ſignifieth a Devilliſh ſpirit of Divination, or one that hath ſuch a Spirit, therefore that muſt needs be a familiar Spirit (and indeed the common abuſe of words may make words ſignifie any thing) but let ſuch as truſt only to their Latine Dictionaries, or Greek *Lexicon*, ſhew me in them, or any authentique Writer, but eſpecially in the Scriptures, where *Python* is taken in any ſuch ſenſe as a familiar Spirit, (eſpecially where it is taken for a killing ſpirit of a Witch) according to the common doctrin of Devils, that hath defiled the Nations, but only for a ſpirit of lying Prophecie, or one that hath ſuch a Spirit or Devil in his heart; and in the text it is taken for the Oracle of the Devil; and if any carp at words, yet they muſt examine as well the ſenſe of the Original, and the ſenſe and coherence of the Scriptures from place to place, as what words may by abuſe and ill cuſtom ſignifie; yet I ſay, where do we read of a Familiar Spirit in all the Scriptures, if they be truly tranſlated, eſpecially where do we read of a killing ſpirit of a Witch? So much for the Seventh term of deſcription, *Requirens Pythonem.*

The Eighth term of Deſcription.

THe Eighth term of Deſcription of a Witch in the text, is, *Ariolus*, for the moſt part written *Hariolus*, and is by all men taken for a South-ſayer, but a South-ſayer differeth not from *Utens Divinationibus*, being the Second term of deſcription, for what difference is there between South-ſaying, and uſing of Divinations, or lying Prophecies? ſo then it might ſeem to be a Tautologie in the text; but as it

hath been ſaid before, that theſe Nine terms of appellation in the text, are not terms of diſtinction, but ſeveral terms of deſcription, ſo if *Moſes* had ſet here down a hundred ſeveral terms of deſcription, ſignifying one and the ſame thing, it had not been a tautologie in the worſt ſenſe, but a more full expreſſion of the ſame thing for illuſtration of the matter in hand: but yet as moſt of the reſt of the terms of deſcription in the text did all tend to Divinations (being the Second term of deſcription) only they do imply a ſeveral impoſture, whereupon the ſelf-ſame Witches grounded their Divinations, and yet being deſcribed by their ſeveral impoſtures were not ſo many ſeveral kinds of Witches, but ſtill one and the ſame kinde, and all of them falſe Prophets, who by ſeveral impoſtures ſeduced the people; ſo it may well bee underſtood, that under this Eighth term of deſcription in the text, *Hariolus*, commonly called a South-ſayer, is implied ſome particular impoſture uſed in their Divinations, whereby to delude and ſeduce the people, which impoſture, though it be not fully declared in the Scriptures, what it was, yet it may be collected by the ſeveral places in the Scriptures where the ſaid expreſſion is ſo often repeated, that it was ſome impoſture uſed, together with the foreſaid impoſture of Oracling, (being the Seventh deſcription) becauſe in moſt places of the Scripture, *Pythones & arioli* are named together as one and the ſame, although implying a ſeveral impoſture. The Hebrew word in the text is *Jiddegnoni*, or as by ſome pronounced *Jiddoni*, and ſignifieth *Hariolus*, but the Hebrews borrowed a word from ſome other Language, which word is *Hartumim*, which in *Gen.* 41. 8. 24. and in ſeveral places of Scripture, is uſed as a general word for all ſorts of Witches, and is by *Tremelius* tranſlated *Magus*, a Magician, but by common uſe did ſignifie among the Hebrews, *Hariolus*, a South-ſayer, and yet uſed equivocately to expreſs the *Genus*, and the *Species* as one, becauſe South-ſayers were Magicians, and were counted the only wiſe men, and is by many Expoſitors expounded *Hariolus*. The Latines commonly uſed another word, *Haruſpex*; and here it may be noted, that theſe words, *Hartumim*, *Hariolus*, *Haruſpex*, do imply the impoſture

sture of a hollow feigned voyce, which those Witches or Deceivers used in their Oracling Divinations, by harring in their throats, and these are they that are also otherwise called *Pythones*, according to another imposture of speaking in a Bottle, as in the Seventh term of description is before shewed *Plutarch de defec. Orac.* saith, They that used to draw a Propheſying voyce out of their belly are also called *Pythones*, that is, as *Johannes Scapula* upon the place of *Plutarch*, saith, οἱ μάντεις ἐ ventre *Hariolantes*, and this was the imposture aimed at in the text under the Eighth term of description, *Ariolus*, namely, that they spake with a counterfeit voyce of harring in the throat, whereby to dissemble some other, and therefore changed their Natural voyce, and these were they that spake in the room of the Idol Houses, called in Greek and Latine *Manteium* (as in the Seventh description) and these were they that speaking in that room in a Cave under the ground, or some other hollow place, did therefore change their natural voyce, to counterfeit the voyce of some other; such a one was he that being confederate with the Witch of *Endor*, feigned the voyce of *Samuel* talking to *Saul* (as is more fully set down in the Seventh term of description) or she her self might by this Imposture speak all that was spoken to *Saul*; and these did rather har in their throats, that they might thereby the more terribly dissemble a voyce from the dead rising again, and therefore differed as much as they could from Human voyce; such a one was also by the *Grecians* and *Latines* called *Mantes*, which some Writers that knew not the imposture, say it was the Devil; but *Mantes* was such a Witch, or false Prophet, as had that devilliſh imposture of harring in their throats to deceive the people, called of some *Ventriloquium*, a speaking in the belly, and they that practised this imposture were so perfect in it, that they would speak so strangely, that many times they dared to practice their imposture above ground, whereby they made it seem to silly people that the spirit of *Apollo*, or some other Idol (which they called gods) spake within them, according to the expression of Saint *Luke*, who used the vulgar expression, *Acts* 16. 16. where it is said, the Maid had *Spiritus Py-*

Pythonis, the ſpirit of Oracling, or as *Beza* expounds it, the ſpirit of *Apollo*, which he ſaith was only a devilliſh couſening impoſture (as is before noted at large in the Seventh deſcription) And this expoſition of *Ariolos* is agreeable to the ſaying of the Prophet, *Iſa.* 8. 19. *Quum enim edicunt vobis conſulite Pythones & ariolos, qui pipiunt & muſſant*; and when they ſay unto you, Ask counſel of Oraclers, and South-ſayers, that peep, and that mutter; here *Tremelius* gives this Expoſition: *The Prophet* (ſaith he) *aggravateth the heinous crime of theſe Witches from the vanity of thoſe Divinations, which the very manner of them betrayeth, thoſe Seducers have not ſo much wit that they dare ſpeak to the people the thing they pretend to ſpeak in plain and open terms, with an audible cleer voyce, as they that are Gods Prophets, who ſpeak the Word of God as loud as may be, and as plain as they can to the people, but they chirp in their Bellies, and very low in their throats, like Chickens half out of the ſhels in the hatching.* So much *Tremelius*. And further he ſaith, *That many Hiſtorians do mention theſe their deluſions, but eſpecially* Origenes adverſ. Celſum.

This impoſture of ſpeaking in the Belly hath been often practiſed in theſe latter days in many places, and namely in this Iſland of *England*, and they that practiſe it do it commonly to this end, to draw many ſilly people to them, to ſtand wondring at them, that ſo by the concourſe of people money may be given them, for they by this impoſture do make the people beleeve that they are poſſeſſed by the Devil, ſpeaking within them, and tormenting them, and ſo do by that pretence move the people to charity, to be liberal to them.

Maſter *Scot* in his Diſcovery of Witchcraft, *Lib.* 7. *Cap.* 1. writeth of ſuch a one at *Weſtwel* in *Kent*, that had ſo perfectly this impoſture of ſpeaking in the Belly, that many Miniſters were deceived by her, and made no queſtion but ſhe had been poſſeſt by a tormenting Devil, and came and talked ſo long with that Devil, and charged him in the name of God to go out of her, as that he ſaid he would kill her, he would tear her it peeces; he would kill them all; He alſo told them

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whom ſent him in, and accuſed ſome poor people for Witches. The words and teſtimony of this Devil were taken in writing, and how many they that ſent him had Witched to death, and yet when this matter came to examination by two wiſe Juſtices of the Peace, Mr. *Thomas Wotton*, and Mr. *George Darrel*, the Maid being diſcreetly examined, confeſſed the whole impoſture; and for confirmation of the truth of the matter, ſo plain was the Maid in confeſſion, that ſhe acted the ſame thing over again before the ſaid Magiſtrates, and many other Gentlemen and Gentlewomen, to the ſhame of thoſe Miniſters who had taken the teſtimony of the Devil againſt poor people in writing, and were credulous therein, beleeving and teaching ſuch Doctrins, that a Witch can ſend a Devil to poſſeſſe and torment people, and another Witch can caſt him out; but if they and all Miniſters were led by the Spirit of truth, they ſhould know, that this deluding Hagge was the Witch, and not they whom ſhe accuſed; for what difference was there between her impoſture and a ſpirit of Divination? like the Maid, in *Acts* 16. 16. formerly mentioned, whoſe ſpirit of Divination or Oracling was only a Deviliſh couſening impoſture, ſaith *Beza*; and ſuch ought to be put to death by the Law of *Moſes*, becauſe they uſe Divinations, pretending the diſcovery of Witches, it being manifeſt therein that they are the Witches, and becauſe they by falſe accuſation murther others; ſuch a Maid was lately at *Brantree* in *Eſſex*, who practiſed the ſame impoſture to the aſtoniſhment of many, and gained money from the deceived beholders, until the report thereof grew ſtale, and fools had done wondering, and the concourſe of people ceaſed, and her gains came not in, and then the Devil did eaſily leave her, and the buſineſs almoſt forgotten, and yet no men ſo ready to put in execution the Law of God againſt her, or any ſuch, as againſt poor people that are accuſed by ſuch, and by fools, and hanged up without ground or warrant, or poſſibility of truth.

This impoſture hath wrought ſtrange deluſions among the ancient Heathen, and the actors thereof did by this impoſture delude the people; one way very notable was (by their

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ſpeaking in the Belly in the manner aforeſaid) they would make it ſeem to the ſtanders by that a voyce came from afar off, or from ſome ſecret place, & that that voyce was the voyce of ſome of the gods, and then they would report abroad that in ſuch a place a voyce was heard, declaring, or commanding ſuch and ſuch matters, and the poor deluded ſtanders by would witneſs, and report the ſame to be true, whereas the voyce came only from the deluding Witch that was among them when they heard the voyce; as we may read in *Plutarch de defec. Orac.*

A certain ſhip ſayling by the Iſland of *Paxis* (in which ſhip were ſome *Ægyptians*, the manner of which Nation was to practiſe the ſeveral impoſtures of Witchcraft, for their advantage and fame among the people) there was heard from the ſhore of *Paxis* a voyce, calling thrice to *Thamus* by name, (he being an *Ægyptian* in the ſhip) *Thamus*, when thou comeſt to *Palos*, report that great *Pan* is dead, which thing he did. When he came near *Palos* he looked toward the ſhore, and cryed aloud, Great *Pan* is dead; then there was heard a terrible ſighing and groaning, which much affrighted the people in the ſhip; the report of this was ſpeedily teſtified at *Rome*, in ſo much that this *Thamus* was ſent for by *Tyberius Cæſar*, and ſo was much taken notice of in the Emperours Court; and although many were deluded by that voyce, which was ſo heard by the men in the ſhip, and did much diſpute about it what it ſhould ſignifie, yet they that do rightly underſtand the impoſture of Hariolating, or ſpeaking in the belly, may eaſily conceive that *Thamus* himſelf was the man, or ſome confederate with him, that ſpake the voyce, and made that mighty groaning at the laſt, thereby to delude the people, and to make himſelf famous, as ſome great Man, to whom ſome of the gods had ſpoken; and whereas it was about the time that Chriſt was Crucified, And ſome would have it that that voyce was really ſpoken by ſome ſtrange Spirit, and might ſignifie Chriſt: I yeeld thus farre, that *Thamus* himſelf might have heard the fame of the paſſages of the Life, and Death, and Reſurrection of Chriſt, and might ſpeak of, and concerning Chriſt, not that he

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beleeved in Christ, but would tell some notable thing in his own deluding way, for the magnifying of himself among the people, implying, that he was the man to whom such a voyce should come from the gods; and whereas he said, Great *Pan* is dead, it was because the *Jews* were the posterity of Shepherds, and the Heathen had feigned *Pan* to be the god of Shepherds; thus might he mean Christ, as the Maid in the *Acts*, ch. 16. 16. acknowledged *Paul* and his Doctrin, not by belief, but thereby to uphold and countenance her imposture among the people, for her own fame and gain; so might this Impostor mean Christ: although, nor he, nor any other, did ever conclude any thing fully concerning the meaning of that voyce, but left it doubtful (as all Oracles of the Heathen were) insomuch that some told *Tiberius*, that it was spoken from the gods of one that was risen up between *Mercury* and *Penelopa*. Thus did *Thamus* by his imposture get himself fame at the Emperours Court (which was the thing he aimed at) and left superstitious fools disputing of an ambiguous Oracle.

It hath been credibly reported, that there was a man in the Court, in King *James* his days, that could act this imposture so lively, that he could call the King by name, and cause the King to look round about him, wondring who it was that called him, whereas he that called him stood before him in his presence, with his face toward him; but after this imposture was known, the King in his merriment would sometimes take occasion by this Impostor to make sport upon some of his Courtiers; as for instance, There was a Knight belonging to the Court, whom the King caused to come before him in his private room (where no man was but the King, and this Knight, and the Impostor) and feigned some occasion of serious discourse with the Knight; but when the King began to speak, and the Knight bending his attention to the King, suddenly there came a voyce as out of another room, calling the Knight by name, Sir *John*, Sir *John*, come away Sir *John*; at which the Knight began to frown, that any man should be so unmannerly as to molest the King and him; and still listning to the Kings discourse, the voyce came again,

Sir *John*, Sir *John*, come away and drink off your Sack; at that Sir *John* began to ſwell with anger, and looked into the next rooms to ſee who it was that dared to call him ſo importunately, and could not finde out who it was, and having chid with whomſoever he found, he returned again to the King; the King again had no ſooner began to ſpeak as formerly, but the voyce came again, Sir *John*, come away, your Sack ſtayeth for you; at that, Sir *John* begun to ſtamp with madneſs, and looked out, and returned ſeveral times to the King, but could not be quiet in his diſcourſe with the King, becauſe of the voyce that ſo often troubled him, till the King had ſported enough. So much for this Eighth term of deſcription of a Witch in the text, *Ariolus* a South-ſayer.

The Ninth term of Deſcription.

THe Ninth term of Deſcription, is, *Necromantis*, a Necromancer, that is in the ſenſe of the Hebrew, *Conſulens mortuos*, one that ſeeketh counſel of the dead, as *Tremellius* noteth in the margent.

This is the laſt term ſet down by *Moſes*, in the text, deſcribing a Witch, and this term implyeth the pretence in the impoſtures uſed by the foreſaid Oraclers, and South-ſayers, as in the Seventh and Eighth deſcription (is amply ſet down); and that the world might fully underſtand the deluſion of Witches, *Moſes* here letteth down this laſt and more full expreſſion, or term of deſcription of a Witch, *Necromantis*, which is all one with the former, and in regard of Predictions was called in the Second deſcription, *Utens Divinatione*, a Diviner; in regard of the impoſture of giving Oracles from a hollow Cave in the earth, with a Bottle, was called *Ob* in the Hebrew (tranſlated *Python* by *Tremellius*) that is, an Oracle, or an Oracler, according to the ſenſe of *Plutarch*, *de defect. orac.* and in regard of the impoſture of counterfeiting a voyce of another by harring in their throats, was called, *Ariolus*, or *Hariolus*; in regard of the asking counſel of the dead was called, *Necromantis*, or

conſu-

consulens mortuos, one that asketh counsel of the dead; and in regard of the Charms and Conjurations that they used, in calling up the souls and spirits of the dead, they were Charmers, or Conjurers.

The Seventh and Eighth terms of description do imply the impostures which these deluding Witches used in their Oracling Divinations; this Ninth term of description implieth their pretence which they had in those cousening impostures, that is, they pretended that they consulted with the souls of them that were departed this life, and thereby could tell things to come, or things hidden; and this was one pretence of all that were Oraclers, or South-sayers, according to which pretence they were called *Necromancers*, according to that place in *Isa.* 8. 19. (very fitly rehearsed again in this description) in *Tremellius* translation; For when they shall say unto you, Ask counsel of Oraclers and South-sayers, that whisper, and that mutter, should not a people ask counsel of their God? shall they ask counsel of the dead for them that are living? And this pretence of these Witches is manifest, not only in the Scriptures, but in common Writers, where we may read the Tenents, and the Opinions of the Heathen concerning this matter, *Plutarch de defec. orac.* sheweth their opinions and vain conceits, That the souls of men that were departed this life, were of more excellent perfection, than the souls of men in the prison of the body; and these were by those vain Heathen called *Genii*, which *Genii* or departed souls (say they) being of such perfection, and having likewise familiarity with the gods, would (when they were sought unto by men living here) come and inspire them to give Divinations, which they could easily do, by reason of their perfect estate after this life. These were by some of the Heathen called, and esteemed gods, and were among the *Romans* called *Manes*, that is, Infernal gods, or souls of men, to whom they offered Sacrifices, called *Inferiæ*.

The *Pythonist*, or Witch of *Endor* did act her part so subtilly, that she did not only pretend inspiration from the Soul of *Samuel*, but (to satisfie *Sauls* insatiable blindness in his

demand) that she could call him up, and make him appear to her, both Body and Soul united again, to propheſie again to *Saul*; which thing indeed was acted by her according to the ſillineſs of *Sauls* demand, as appeareth more fully in the Seventh deſcription, who, after the Spirit of God had forſaken him, was given over to beleeve ſuch fooliſh fancies of faithleſs and ignorant people, as ſilly Women, and Children, and old are inclined to beleeve unto this day, that people after their death can walk, and frequent the Houſes, and Gardens, and Orchards, where they have uſed to be in their life time, which thing is a meer fancy of faithleſs and ignorant people, and cannot be brought to paſs by either Witch or Devil, either really, or in appearance; for it was a Miracle once done by the power of Chriſt at his ſuffering upon the Croſs, that many of the bodies of the Saints that were departed roſe, and appeared unto many in the holy City, *Mat.* 27. 52, 53. from whence the Centurion acknowledged Chriſt to be the Son of God, knowing that ſuch things could not be done but by the mighty power of God; and he that readeth over the foreſaid Book of *Plutarch*, ſhall eaſily finde, that one of the chief grounds of Oracles and Divinations, was this vain conceit of the Heathen, that wanted the light of the Scriptures, that the ſouls of dead men did give anſwers to them that had knowledge in the Art of ſeeking of Oracles; which Art indeed was only a craft of working impoſtures to delude the people, as is ſet down more at large in the Seventh and Eighth deſcriptions; and from this old conceit of the Heathen, and practice of theſe deluding Witches of ancient times, hath that grand Witch, that Whore of *Rome* (the Pope and his train) derived her notable Witchcraft, whereby ſhe hath deluded the world, teaching people to invocate the ſouls of Saints departed, as likewiſe to conjure them.

Let but the Reader look back to the Sixth term of deſcription (a Charmer) and there he may read of a notable peece of *Necromancy* acted by two Popiſh Doctors at *Orleance* in *France*, with their devilliſh Conjurations. Theſe *Roman* Witches are the *Necromancers* of theſe latter Ages, according

cording to this Ninth deſcription; theſe are the Inchanters of theſe latter Ages, as is fully demonſtrated in the Sixth deſcription; theſe are the Jugling Witches of theſe latter Ages in the Chriſtian world, as is fully demonſtrated in the Fifth deſcription, and therefore it is ſaid of this Purple Whore, *Revel.* 18. 23. with thy Witchcrafts all Nations were deceived. And he that will be zealous for God, in obeying the command given in *Exod.* 22. 18. *Suffer not a Witch to live*, muſt leave his fond ignorant courſe of teaching people to hang up poor, and widows, and aged, and lame helpleſs people, and muſt bend his devotion againſt that Whore of *Rome* (as all the world ought to do) as alſo againſt the *Mahometan* Witches among the *Turks*. Therefore it were a good Law in *England*, if duly kept, That no Jeſuite, or Popiſh Prieſt ſhould be ſuffered to live, in any part of theſe Dominions, becauſe theſe Witches are they that bewitch the people (where they be tollerated) by their ſeveral deluding impoſtures, leading the people to Idolatry, and alſo to the undermining of Governments. So much for the Ninth term of deſcription of a Witch in the text, a *Necromantiſt*, one that asketh counſel of the dead.

The falſe Prophets of ancient times having their ſeveral impoſtures and pretences, whereby they ſeduced the people to vain Idolatry, which was abominable to Gods eyes, are here by the Spirit of God demonſtrated to the world by the Nine ſeveral terms of deſcription in the text, that the world might fully know the myſtery of iniquity, and avoyd all ſuch evil workers, as deceivers of his people, and learn to know God, and his Prophets, who teach people the right way of God; and theſe are the terms of expreſſions that are uſed in the Old Teſtament to demonſtrate falſe Prophets, according to which expreſſions wee uſe the general word Witch, or Sorcerer, in the *Engliſh* Tongue, and do finde no other ſort of Witches ſpoken of in the Scriptures. What ſort of Witches ſoever are ſpoken of in the New Teſtament, are all taken in the ſame ſenſe that they are in the Old Teſtament, and are ſufficiently gloſſed at the beginning of this Book, upon the Definition of a Witch, and Witchcraft; but

yet in *Revel.* 22. 15. there is found a word that is used as a general expression for all sorts of Witches, which word because it hath been abused by some Popish Expositors, and blinde interpreters, disputing upon the same word used by the Septuagint, it may not be omitted to speak somewhat of it, the word is φαρμακος, signifying by Etimology a Poysoner, or a compounder of Poysons, and is translated *venefici*, signifying also a Poysoner, and yet both words both in Greek and Latine are used commonly for a Witch in general of all sorts, and is so taken in that place of the *Revelations*, and from hence some that are willing to uphold fond Opinions, do draw this fond conclusion, That a Witch is such a one as killeth people by Poysons, and can infect the Air, and bring many mortal Diseases by Witchcraft, and by the same craft can kill any particular Man or Beast with looks, by poysoning the Air in a direct line, as some feign of the Cockatrice. But what Logician will not say it is an absurdity to draw a Conclusion, and ground an opinion, from the bare signification of words? and yet for the words, it is easily conceived, that a Witch was first called φαρμακος in Greek, and *Venefici* in Latine, by a Metaphor taken from the deceitfulness of a Poysoner, that giveth a man Poysons by deceit to betray his life, or from a deceitful Apothecary, or Mountebank, that selleth Poyson, sophisticated Medicines, instead of wholsome Physick, as a Witch is taken in no other sense in all the foregoing places of Scripture than for a Deceiver, or Impostor; yet because (as I have said before) that bare significations of words do prove nothing directly, therefore let us but expound Scripture by Scripture, and we may easily finde that φαρμακοι, *Venefici*, is taken for a Deceiver, or Impostor, and not for a Poysoner or Murtherer, and for that look *Revel.* 18. 23. With thy Witchcrafts all Nations were deceived; there the conjugal word is φαρμακια or *veneficiis tuis*, as much as to say, with thy poysoned Medicines, or Poysons, all Nations were deceived; there is the same Metaphor used again, and such words as might signifie Poysons are used for deceiving Witchcrafts; with thy Witchcrafts all Nations were deceived, not killed. So then, to conclude with *Revelations*,

lations, we read not in all the Old or New Testament of a Killing Witch, or Murthering Witch, but only of deceiving Witches, Impostors, or false Prophets, seducing people to Idolatry by their delusions and impostures.

He that will have any further description of a Witch, let him take this description; A Witch is as like a Prophet as can be, and yet a deceiving false Prophet, *Dan.* 2. 13. A Decree went forth from the King, that the Magicians should be slain, and they sought *Daniel* and his fellows to be slain; there the Executioners knew no difference between the Magicians and *Daniel*, that was a Prophet, for the word Magician, or Wise men, being properly taken in a good sense, was equivocally given to South-sayers, and all sorts of deceiving Witches, as well as to those that were termed Wise men, and as to the Prophets themselves, and under that Decree *Daniel* himself had been slain, if it had not been stayed by Gods providence.

The blasphemous Priests and Pharisees called Christ a Deceiver, or Impostor, or as *Beza* expoundeth, a Jugler, and a Seducer, *Matth.* 27. 63. when as he was the great Prophet of the world.

Plutarch saith, *De defect. Orac.* That he which first began the Oracle of *Apollo* was *Coreta*, who set up the Oracle, in a pretence of being Divinely inspired with the spirit of Prophecie.

Mr. *Scot* in his Discovery, who (was a Student in the Laws, and learned in the *Roman* Laws) sheweth, *Lib.* 11. *Cap.* 5. *&* 6. that certain Colleges were erected at *Rome*, in time of Heathenish ignorance, for Diviners and South-sayers to be instituted to expound the mindes and admonishments of the gods, and by their Law young Princes were to be sent to *Hetruria* to learn, and bring home the cunning of that Art (it being the only Divinity the poor Heathen knew, to seek to such as pretended they could know the mindes and wills of the gods) and in process of time these Colleges increased to a great University, in which were brought up such as learned the practice of Divination, or Augury, by several impostures described in the text; who notwithstanding

ding they were accounted Prophets among the Heathen, yet are all aimed at, and described in the text for Witches, and South-sayers, and such as the people of *Israel* (being a chosen people, to be taught by God and his Prophets) were commanded to destroy, that no such bewitching false Prophets should be found among them; such a one was *Elimas* the Sorcerer, called both a Sorcerer, and a false Prophet, *Acts* 13. 6. and these were such as were sometimes great Scholars, yet abusing their learning.

Some may object and say, *If Witches were only false Prophets, then all false Teachers are Witches?*

Answ. A Witch and a false Prophet are reciprocal terms, but not a Witch and a false Teacher, for all the Nine terms of description in the text are plainly describing Witches and false Prophets as one and the same, and having one of these two properties;

First, He setteth up an Idol, which is the first main Witchcraft, being the first description in the text; or,

Secondly, He useth some, or all of the eight following Witchcrafts described in the text, either to confirm and uphold his Idol by seducing the people, or else to make the people beleeve that he is a true Prophet of God, as did *Simon Magus* in the *Acts*, and as is rehearsed in the same Chapter in the text, *Deut.* 18. 20. for the more full and general description of a Witch, or false Prophet, which was described in the text, by Nine specifical descriptions, specifying the Nine Witchcrafts of such seducing false Prophets: but yet it doth not follow that all false Teachers are Witches; for a man may be a false Teacher through weakness of understanding, and error of judgement (as were the Scribes and Pharises in some things) and yet not a Witch; but he that is a wilful upholder of Heresies, or any vain unprofitable Doctrin, only to draw people to a head to uphold his own gain, and so for gain maketh the people to miss of the sincerity of Religion, although he be no Impostor, nor bringeth himself within the compass of the punishment due to a Witch from the Civil Magistrate, because he doth not use impostures, or any of the Nine Witchcrafts described in the text, yet in his intent

he maketh gain his end, and perverteth ſouls in a ſmooth pretence of holineſs. I know not how his final intention differeth from the final intention of a Witch (that is, gain by ſeducing the people) nor whether he or a Witch ſhall have the greateſt condemnation at the laſt day, *Acts* 20. 30. for it appeareth in verſ. 20. following the text, that a falſe Prophet conſidered diſtinctly from the foreſaid impoſtors, is in the ſame Condemnation, and the ſame with a Witch, and ought to be cenſured by the Civil Magiſtrate to dye as a Witch, meerly *quatenus* a falſe Prophet; for although he bee deſcribed by his ſeveral impoſtures before in the text, yet the bare uſing of impoſtures maketh not a Witch, unleſs by them he be a falſe Prophet; (as is demonſtrated more fully in the Fifth deſcription) ſo then, the *Formalis ratio* of a Witch, or that which maketh him to be a Witch, is, becauſe he is a falſe Prophet, ſo that it followeth, that as every wilful falſe teacher, or wilful upholder of Hereſie, or any vain unprofitable Doctrin to ſeduce the people for gain, differeth not in his final intention from a falſe Prophet, ſo by the ſame reaſon he differeth not from a Witch; and although he cannot always be convicted by the Magiſtrate, yet in Gods ſight he is a very Witch.

Our *Engliſh* Tranſlators not knowing the difference of the terms of deſcription in the text, by the ſeveral impoſtures therein implied, according to the intent and meaning of the Scriptures, have uſed words promiſcuouſly one for another, without expreſſing the true and full meaning of the Original ſo well, as is expreſt by *Junius* and *Tremelius* in Latine, as in *Deut.* 18. 10, 11. they call a Diviner a Witch, and a South-ſayer a Wizard, expreſſing ſpecifical deſcriptions by general words, that may be as well given to any of the nine; and in *Exod.* 22. 18. they call a Jugler a Witch, uſing the ſame general expreſſion that they uſed before, for one that uſeth Divination, or a Diviner; they call a Planetarian an obſerver of times, a phraſe more obſcure than can imply the original meaning of the Scriptures; they call a Conjecturer an Inchanter, and they call an Inchanter a Charmer, whereas in the Original and Latine Tranſlations, an Inchanter, and a

Charmer is all one term of deſcription; they call an Oracler one that hath a familiar Spirit, and that may be as well given to any of the Nine terms in the text (by the ſame reaſon that all Witches have a familiar ſpirit, according to the common tenent, though it cannot be proved that any had any, otherwiſe than the ſpirit of error ruling in their hearts.) And 2 *Chron.* 33. 6. there they call uſing Divinations, obſerving of times, which phraſe they uſed before for a Planetarian; and if we compare ſeveral *Engliſh* Tranſlations, wee may finde them much varying one from another in tranſlating of thoſe terms, not but that they were good and able Linguiſts, but not knowing the ſeveral impoſtures implyed in theſe original terms of deſcription, could not expreſs them in ſuch apt words in *Engliſh*, as if they had known the myſtery of iniquity according to the original ſenſe and meaning, *Gen.* 44. 5. they tranſlate it, *Is not this the cup by which my Maſter divineth?* Here they would make Witchcraft lawful, (for Divination is Witchcraft) but the original ſenſe is nothing ſo as they tranſlate it; look *Tremellius*. All this argueth that theſe our ancient Biſhops and great Clerks knew not what Witchcraft was in the Scripture ſenſe.

THE SECOND BOOK:

IT is manifeſt, that the Scriptures were given by God, for a rule for man in this depraved nature to walk by, That whereas all Mankinde ſince the fall of *Adam* are naturally darkned in their underſtandings, and averſe from the truth of God, the Scriptures might be a light unto us, to lead us in the righteous way of Gods truth.

And now Chriſt Jeſus the Light of the World (in whom are fulfilled all the Divine Myſteries of the Scriptures) is come into the world to enlighten the world; and whereas before his coming the world ſate in darkneſs, and were wholly given to run after Idols, and to be ſeduced by Idol-Prieſts, who practiſed the ſeveral Witchcrafts deſcribed in the text, *Deut.* 18. 10, 11. to ſeduce the people to Idolatry, yet then at the coming, and by the power of the coming of Chriſt, (who was manifeſted by Miracles, and taught the people by his Spirit of Truth) were all thoſe ways of darkneſs diſcovered to the whole Word, to be lying deluſions, tending to deſtruction, as is propheſied by the Prophet, *Iſa.* Chap. 8. hee ſpeaking of Witches, and their deluſions, and the darkſome errours and evils accompanying them, from the nineteenth Verſe to the end of the Chapter, immediately in the two firſt Verſes of the next Chapter, he propheſieth of Chriſt, the light of whoſe coming ſhould deſtroy the ways of darkneſs, in theſe words, *In the way of the Sea beyond* Jordan, Galile *of the* Gentiles, *the people that ſate in darkneſs ſhall ſee great light, and upon them that dwell in the Land of the ſhadow of death ſhall*

light shine forth; and thus it was fulfilled at his coming. The Nations that were given to Idolatry, and seduced by false Prophets (being Idol-Priests, and deluding Witches) were so enlightned, that all Idolatrous delusions were discovered, the Oracle of *Apollo*, and of all Idols, drew dumb, *Simon Magus*, and *Elimas* the Sorcerer, and all bewitching false Prophets were confounded, and all these Instruments of darkness grew out of request among the people, being clearly discovered that they were all Lyars, and used lying delusions to deceive the Nations. And notwithstanding this perfect rule of righteousness in the Old and New Testament, written by the Prophets before the coming of Christ, and at his coming finished by him and his Apostles, yet such is the obstinacy of mans dark ome nature, that men will carry a Candle of their own in their hands, even at Noon-day, imagining they can by their own wisdom finde out truths that are not written in the Scriptures, and that their Candle will enlighten them more than the beams of the Sun when it shineth forth in its full strength; Like a silly Labourer, that counting the day by a Pocket Watch, whose Wheels being out of Kilter went too fast, he had such a conceit of his Watch, that he affirmed, That the Sun in the skie went too slow, for his Watch was known to be true.

Thus do men play with the Scriptures, preferring Human traditions beyond the truth of God contained in the Scripture; and this is the cause why men a long time have been deceived by the Man of Sin, who still prevaileth to lead the World in darkness, because they love not the truth, but have pleasure in unrighteousness, 2 *Thes.* 2. 10, 11, 12. for this man of sin, that Whore of *Rome*, being the grand Witch of the Christian world, pointed at *Revel.* 18. 23. that hee might still have freedom to deceive the Nations, hath broached this Doctrin wherewith he hath defiled the world, that a Witch is not a false Prophet, or a Deceiver, but one that can send the Devil to kill men and women, and children, and to make the ground barren, and men and women barren in Generation, and kill the children in the Wombe, and can with looks kill Lambs and Cattel, and can fly in the

Air,

Air, and can do many things by the help of the Devil; which things are not possible to be done by any power, but by the mighty power of God.

We may read of the Priests of the Idol *Astaroth*, that were indeed real Witches in the Scripture sense, who professed to do such things by the power of their Idol, but were discovered by *Bartholomæus* the Apostle, to be deceivers of the people, by the Devils subtil delusions, who ruled in their hearts, so they with their Idol were destroyed, and many people converted to the Christian Faith. *Hendorfius* in the fifth page of his Theater of History (his words are these, *Bartholomæus Idolum Astaroth evertit, fraudes Satanæ qui miraculis homines efascinatos morbis jam premebat, jam pressos levabat, detexit. &c.*) And where do we read in Holy Writ (or common History that saver of truth) that men by Devils could do such things really?, and to uphold such errours contrary to Scripture, what is this but meer prevarication with the truth, and resisting Gods holy Spirit of truth? Where do we finde any such thing in Scriptures, or any such description of a VVitch, or that a VVitch was such a one as hath made a League with the Devil, and sealed it with his bloud, or hath Imps sucking him, or Biggs, or privie Marks, or that lyeth with *Incubus*, or *Succubus*, or any such phrase or expression in all the Scriptures? VVhat least inkling have we of these things in all the Scriptures? VVhence received the Church of *England* this Doctrin? O foolish *England*, who hath bewitched you, that you should not obey the truth? Surely it was the Pope. This groundless, impious, and fantastical Doctrin was never taught by Gods Prophets, but that VVitch, the Pope, knowing in his Conscience that he is the very VVitch, the Deceiver of the Nations pointed at in the *Revelations*, and that the Scriptures were so plain, that by the light thereof his devillish delusions must needs come to light, if the VVorld should have true insight into the Scriptures, and so that by that means all Nations would rise up on him and destroy him, he not only laboured to hide the Scriptures from the common people, which he did for a long time, but also hath been so bold as to prevaricate with the

Scriptures, and to publish through the Nations, that VVitches were to be understood no Deceivers, but such as practised such wonderful things, as the Scripture teacheth us that the doing thereof ought to be attributed to no Creature, but only to the Creator, as Pope *Innocent* the eighth to the Inquisitors of *Almain*, and Pope *Julius* the second, to the Inquisitors of *Bergoman* sent those words; It is come to our ears, that many lewd persons of both kinds, as well male as female, using the company of the Devils *Incubus* and *Succubus*, with Incantations, and Conjurations, do destroy the birth of VVomen with childe, the young of all Cattel, the Corn of the field, the Grapes of the Vine, the fruit of the Trees, Men and VVomen, and all kinde of Cattel, and beasts of the field, and with their said Inchantments do wholly extinguish, suffocate, and spoyl all Vine-yards, Orchyards, Meadows, Pastures, Grass, green Corn, ripe Corn, and all other provisions, men and women are by their imprecations so afflicted, with external and inward pains and diseases, that men cannot beget, nor women bring forth, nor accomplish the duty of VVedlock, denying the faith which in Baptism they profess, to the destruction of their souls; Our pleasure therefore is, That all inpediments that may hinder the Inquisitors Office be removed from among the people, lest this blot of Heresie proceed to defile them that be yet innocent, and therefore we do ordain by vertue of the Apostical authority, that our Inquisitors of high *Almain* may execute the Office of Inquisition, by all Tortures, and Afflictions, in all places, and upon all persons. VVhat Scripture had the Pope for this? we read indeed of such Fictions in the Poets, as in *Ovids* Metamorph. 7.

Cum volui ripis ipsis mirantibus amnes
In fontes redire suos, concussaq; sisto,
Stantia concutio cantu freta, nubila pello,
Nubilaq; induco, ventos abigoq; voco;
Vipereas rumpo verbis & carmine fauces,
Vivaq; saxa, sua convulsaq; roboraterra,

Et

Et sylvas moveo, jubeoq; tremiscere montes,
Et mugire solum, manesq; exire Sepulchris,
Te quoq; Luna traho.

The Rivers I can make retire
into the Fountains whence they flow,
Whereat the banks themselves admire,
I can make standing waters go;
With Charms I drive both Sea and Cloud,
I make it calm, and blow aloud.
The Vipers jaws, the rockie stone,
with Word and Charm I break in twain,
The force of earth congeal'd in one,
I move the Woods, th' Hills tremble plain:
I make the souls of men arise,
I pluck the Moon out of the skies.

Also *Ovid*, de *Medea* Epist. 4.

Et miserum tenues in jecur urget acus,

She sticketh also Needles fine,
In livers, whereby men do pine.

Also *Virgil*:

Nescio quis teneros oculus mihi fascinat agnos.

I know not whence some fierce bewitching eye
With looks doth kill my Lambkins as they lye.

These are the Popes Scriptures whereon he groundeth his groundless inventions to torment the Christian World, and upon these grounds being inventions and pastimes of Poets, hath he sent out Inquisitors in all places to torment; from thence is the *Spanish* Inquisition, which maketh search for Hereticks and Witches all as one, and now lest the world should take notice that his daily practice is to torment and kill

Re-

Reformists, and so his Villany ring the more in the ears of the world, he hath joyned as equivocal with the word Heretiques, VVitches, a more ignominious name, thereby to instigate people the more against them, and so by this means will not be seen to kill men for matter of Religion, for then men would resist and help one another, but under the name of VVitches he melteth away every one that hath but a smell of the reformed Religion, and the world perceiveth it not; this is that Grand Witch, the VVhore of *Rome*, the Pope and his train.

1595 And these Inquisitions before mentioned sent out by the Pope, have for the confirmation of their villanous Doctrins & Inventions, set forth great Volumes of horrible lyes and impossibilities, and also for the hiding of their unparalleled cruelty from the ears of the world, of which sort are *James Sprenger*, *Henry Institor*, *in malleo maleficarum*, also *Nider* and *Cumanus*, *Daneus*, *Hyperius*, *Hemingius*, but most of all *Bodinus* and *Bartholomaus Spineus* (I do not say that all these dyed Papists) and lest their authority should fail in deceiving the world in this Doctrin of Devils, some great Scholars of the Popish rout have approved and affirmed the matter to be true in some causes writing of fascination, and of that sort are *Thomas Aquinas*, and *Suares*. In which Authors (although they were learned men) whosoever readeth their discourse of this subject, shall finde nothing at all proved, either by Scripture or Philosophical argument, but they take it for granted and undoubted truth confirmed by tradition, that Fascination or Witchcraft is an Art of killing and afflicting Men and Cattel, and upon this Hypothesis they take in hand to dispute upon it, not whether it be true or not, but how it may be done, as they conceive, for say they, *Etsi agens non potest diffundere actionem suam usq; ad rem distantem, fit tamen ut aer proximus inficiatur & usq; ad certam distantiam perveniat, & sic noceat alteri*; if this subject, the force of fascination had been first proved by them, then this their reason had had some seeming force in it, but because it can no way be proved by firm Argument, they quote History for it, and so pass on to their hypothetical disputes about

about the reason of it, and that they may make the matter seem true, one quotes anothers authority for it, and *Suarez* quoteth *Thomas Aquinas* and *Pliny*, and *Pliny* citeth *Hogonus* and *Niphodorus*, and *Apollonides* for his Authors, that among the *Triballians*, and *Illyrians*, and *Scythians*, there be certain Women that can kill with their eye-sight whom they look wishfully upon; mark, but how first things are reported by Travellers who may lye by authority; then *Pliny* gathereth their several reports into the Volume of his Natural History (whom all men may see was abused by being too credulous of other mens reports) and yet *Suarez* is forced to use *Plinies* Pen to prove that which cannot be proved or defended by reason, and having no better Argument, he saith further, *Sunt qui negant illam vim fascinationis, sed non est cur experientiam à Philosophis & medicis comprobatam, & ferè communi sensu receptam, negemus*; by which Argument a man may as well prove that Idols were gods, because they were approved in their time by men of all Arts and Sciences, *Et ferè communi sensu recepta*; and further (according to *Plinies* report) he saith, that these women do kill but by some poysonous quality of their Natural complexion, and inward humours of their bodies, communicated to the vital spirits, and by the action of the minde brought to the eye-sight, and from thence infecting the party whom they look upon, and this (he saith expresly) cometh naturally to pass, and of inbred natural causes in the Witches bodies; but mark how this fellow (although notable for learning) hath wildered himself in searching out the reason of a meer vain supposition, and erroneous tradition, that Witches can kill by looks; for whereas he giveth this reason, that Witches have inward natural poyson, whereby they naturally kill others; what an absurdity is this to say, that any Creature can by its natural quality be contrary or destructive to its own species? for a Viper cannot poyson a Viper, nor a Toad cannot poyson a Toad; for their nature is one, and not contrary to its own species.

Secondly, whereas he reasoneth, that this poyson is communicated from the humours to the vital spirits, and by the

action of the minde brought to the eye-sight. It is most absurd in Philosophy; for what Physician or Philosopher doth not acknowledge that the vital spirits, once poysoned, do suffocate the Heart, the fountain of Life (as is often seen in the Pestilence) whereby the Witch her self must needs perish; and is also often seen in those who having but the Natural humours of their own bodies corrupt, the vital spirits are debilitated, and cannot operate, but the party decayeth and soon perisheth, because the heart cannot abide any corrupt poyson, or contrary temperature to its own nature.

Thirdly, whereas he saith, this poyson is sent from the Witch by the force of seeing, this also is an absurdity in Philosophy; for all sound Philosophers do acknowledge, that *Oculus non vidit emittendo vim suam videndi ad objectum visibile, sed recipiendo species visibiles ab objecto*; how then can the sight (if it were poyson) hurt any way the party upon whom it only looketh?

Fourthly, whereas he saith, that Witches do kill by their natural complexion and inward humour, being naturally poyson, what an absurdity ariseth from hence in Divinity? To conceive that God should make men and women naturally poyson, and destructive to others, and yet should make a Law that such should be put to death, yea cruel death, for being such as God made them in their nature and complexion? Surely if man had stood in the manner in which he was made, God had not punished him with death. Now after he hath thus intrapped himself in his Discourse, by seeking out a reason of that which is not (but only conceived to be by credulous people) he falleth off from his own weak reasons, to the reason that *Thomas Aquinas* giveth, and that is, That sometimes this Fascination is wrought by a secret compact with the Devil; but how can these Reasons accord one with the other? for if it be natural to the Witch to bewitch others, what needeth she then to seek help of the Devil to do that which she can do by nature? For, *Deus est author Naturæ*, and sure the Devil cannot make more perfect or forceable that which God hath made; but such is the nature of all these Popish Writers, that when they cannot strongly enough main-

maintain a Lye, they father their Lyes upon their Master the Father of Lyes, and are forced, after all their vain argumentation, to use his name to uphold a Lye, and (although they were great Scholars) have rather intangled themselves with folly in reasoning, and with so manifest errour (whereby they have exposed themselves to the lash of common Censure) than to forsake their Popish darkness, which they are ingaged to defend. What shall not be done to bring the Popes ends to pass? what Lyes, what fooliſh Fictions, what impossibilities can the Heart of man devise, that these together have not affirmed for truth unto the World, to infect the Nations with Heresie, or Atheism, whereby to destroy the Christian Church? And for further confirmation of the matter, they have devised, among other Tortures, to make people confess that they can do such impossibilities, one of the most devilliſh cruelties that hath been devised among men, and that is, to keep the poor accused party from sleep many nights and days, thereby to distemper their brains, and hurt their fancies, at length to extort confession from them, and then to bring their own confession as an evidence against them; and if they cannot make them confess, they torture one of their little Children to make it accuse their Parents, and that they call confession; this trick will tame any wilde Beast, and make it tractable, or any wilde Hawk, and make it tame, and come to your fist, how much more may it make men or women yeeld to confess Lyes, and impossibilities? And if that device will not serve, then they shave them, and search narrowly all parts of their bodies, where they think modest men will not be forward to look, to see the truth of the matter, and there they report that they have found the Devils privie Marks, and Biggs, for the Devil to suck them; a most devilliſh Lye and invention, unless they can shew me Scripture for it, but I can shew them Scripture against it, *Joh.* 1.3. *Without God was nothing made that was made*; who then made those Biggs, or Teats, and who made the bodies of those Devils called Imps? Also what Scripture saith, that Biggs or privie Marks are signs or trials of Witches? (yet I deny not but sometimes are found fleshy Warts, and other

preter-natural tumours written of by Phyſick Authors, as diſeaſes of the body) and among other devices (as Maſter *Scot* in his diſcovery affirmeth (who was zealous for Gods truth, and took more pains than ordinary to ſearch and confute thoſe impious Writers) they have ſet down certain ſigns whereby to ſuſpect and apprehend Witches, which are theſe;

First, If they will not faſt on Fridays.
Secondly, If they faſt on Sundays.
Thirdly, If they ſpettle at the time of Elevation.
Fourthly, If they refuſe Holy Water.
Fifthly, If they deſpiſe Croſſes.
Sixthly, If they deny any of the ſeven Sacraments.

Theſe are great ſuſpicions that they are Witches; for the Devil (ſay they) chooſeth them by theſe ſigns (being ſteps to the reformed Religion) apprehend them, bring them to the Tormentor; but if they ſee any of theſe ſigns, they will eaſily finde other holes enough in their Coates to condemn them.

Then they caſt them into the water, to ſee whether they will ſink or ſwim, a meer Jugling deluſion to blinde peoples eyes, for he that hath been uſed to the Art of Swimming may know, that few men or women being tied hand and feet together can ſink quite away till they be drowned, or if he lay them flat on their back, and hold up their feet with a ſtring, their fore-part will not ſink, and therein they can uſe Jugling to blinde the peoples eyes for difference ſake; for when they will ſave any man or woman, they will let looſe the ſtring which they hold in their hand, and let their feet ſink firſt, and then all their body will ſink, then they cry out to the people, Look you now, and ſee the difference betwixt an honeſt man or woman, and a Witch, take her out, ſhe is an honeſt woman, yea verily, for ſometimes ſhe is one of their own confederates. Yet whereas ſome may object, that ſome of them that are caſt fairly into the water, without holding up their feet with a ſtring, do ſink more than others, and ſome again do ſwim more than others (although none do ſink quite away without any part appearing above water)

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The reason of this difference is easie to conceive to men of knowledge; for,

First; There is difference of constitution in peoples bodies; some are heavie of temper, and they sink most; some again are more light of temper, fuller of vital spirits, and they sink not so much.

Secondly, we must observe the Systole and Diastole of breathing; some happen to fall into the water when their bodies are full of breath, and they swim most; some happen to fall into the water when their breath is out of their bodies, before they can draw it up again, and they sink most. Some are kept long fasting in watching and torment, and then are cast into the water when their bowels and veins are empty of food and filled with Wind, and these swim more than those that are filled with nourishment; or perhaps they are kept fasting so long that they have scarce any life left, and then they happen to sink most, but if they do, it must not serve their turn, for the cruel Inquisitor will still torment them till he extort confession, if the party live long enough for his cruelty to take place. Some again are Women cast into the water, with their Coates tied close toward their feet, and Men with their apparrel on (and for this they pretend modesty) but who knoweth not that their apparrel will carry them above water for a time? Some again are Women, whose bodies are dilated with bearing of Children, and do always after remain spongiously hollow, more apt to swim than to sink, especially tied hands and feet together, to bring their bodies into a round and apt fashion to swim. They that are used to the Art of swimming in the water, might easily discover these to be but Delusions and Juglings, if they were not too credulous; and yet with these hath poor *England* been bewitched and deceived, as also with the former, of keeping the accused from sleep till they confess; and these delusions have been impiously acted here in *England*, of late in *Essex*, and *Suffolk*, by a wicked Inquisitor pretending authority for it, to the cutting off of fourteen innocent people at *Chelmford* Assizes, and about an hundred at *Berry* Assizes, whereof one was a Minister neer *Fremingham*, of about fourscore years age, wherein

this Inquisitor hath laid such a president for the Popes Inquisition (if times of Popish Tyranny should again come in, from which God in his mercy defend us) as would not easily be removed, when although we have no Laws in *England* to try people upon Life and Death by any Inquisition, or Inquisitor, in that manner; yet it may then bee said, was it Law then, when the Law was in your hands, and is it not Law now? but if such times of tyrannous Inquisition come, do they that have had a hand in this president think they shall escape it, or their Posterity? There is already a president for killing of Ministers for Witches.

Also some credulous people hearing of the Condemnation of those people, have published a Book, wherein they report such impossibilities to be done by them, as I hope no wise man will beleeve; wherein also *Hoy*, the Gaoler, is brought in for a Witness, a fellow, that is not fit to bear the Office of a Gaoler, nor any other Office in a Christian Common-wealth, who also wanted Vails, and thought the more Prisoners were executed, the more he should gain; and yet it is reported, his Testimony was taken as an Evidence against them, although his testimony was partly of impossibilities, partly meer prevarications and lyes, to the dis-honour of Gods Majesty, and the shedding of innocent bloud.

But seeing then this miserable Massacre of people throughout the Christian World hath been but a trick of Antichrist, to blinde the World, that thereby he might the more easily and quietly destroy the Church under the name of Witches, Surely if good Christians have been destroyed in this impious way, then thousands of the Souls of such are now under the Altar, *Revel.* 6. 9, 10. crying, How long Lord, holy and true, will it be ere thou avenge our bloud upon them that dwell upon the earth? being some of them the very people that have been destroyed for the Word of God, and for the testimony of the truth; and therefore have been brought into these murderous Inquisitors hands; And although it may be said, These in *England* have not been slain for the testimony of the truth; yet I answer, The Church standeth for the

testimony.

testimony of the truth, and this persecution was invented against the Church, and so they as Members of the Church have been slain by the enemies invention; for had they been of that Popish crew, and fighters against the Church, those wrongful accusations had not been brought against them by them. But it may be said, Some of these were Scoulds and Brawlers, therefore their Souls are not under the Altar. I answer, yea, and many honest Livers that have been executed in that kinde lately, and in times past; but whatsoever they were, if they were unjustly slain, know, that if God would avenge the bloud of *Cain*, will he not avenge the bloud of these?

Before the destruction of *Germany*, that Nation was so deluded by these Popish errours, that they put to death thousands in that kinde, of all sorts, and that Nation was so carried away with that darksome Idolatrous opinion of Witches power, that seldom came any thing crosse, but some were accused to have occasioned it as Witches, and at last God sent destroying Plagues among them, and their hearts were so hardened, that they digged the dead out of the Graves to cut off their Heads to stay the Plague; so blinde were they, and so given over, that rather than they would acknowledge Gods hand in all things, they would say, the dead in their Graves, by the Devils help, brought the plague; and some Physicians among them were so bold to affirm it for truth, who although they might be some way approved in Physick, yet besides their horrible Atheism, they shewed their sillinesse, and it may be said of them as of many ignorant Physicians, *Insciti[a] pallium maleficium & incantatio*; A Cloak for a Physicians ignorance, when he cannot finde the reason and the nature of the Disease, he saith, the Party is bewitched; this hath indeed been written of by some worthy Authors, but how, and in what manner? *Senertus Lib. 4. de febribus, cap. 2.* he being loath to defile his pen with such an impious opinion, saith, *I had rather refer the Reader to the writing of another man*, Hercul. Saxoniæ, Lib. de plica. cap. 11. *than bring my self upon the Stage for broaching of such an opinion*; where also you may read the words of *Herc. Saxon.* aforesaid, and thee

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shuffleth it off to *Joh. Vesino Leopolienſi*, as an opinion of his, and he like an Atheiſt did indeed own that opinion, That in *Polonia* and *Germany*, Witches, after their execution and burial, did commonly ſend deſtroying peſtilence; I think indeed the executing of ſo many innocent poor people did bring the Peſtilence, and the Sword, and Famine, all againſt them, becauſe they provoked God with their own inventions, tending not only to Idolatry, in imputing the Work of the Creator to a Creature, but alſo to the ſhedding of innocent bloud.

Maſter *Scot* in his Diſcovery telleth us, That our *Engliſh* people in *Ireland*, whoſe poſterity were lately barbarouſly cut off, were much given to this Idolatry in the Queens time, inſomuch that there being a Diſeaſe amongſt their Cattel that grew blinde, being a common Diſeaſe in that Country, they did commonly execute people for it, calling them eye-biting Witches; *Great Britain* hath been much infected with that Atheiſm, and many people both in *England* and *Scotland* have been by fooliſh falſe accuſations put to death, for doing ſuch things as are not in the power of men, or of Devils to do, but only of the Creator; And before theſe Wars began, what Atheiſtical reports were publiſhed of certain *Lancaſhire* people, that they could transform themſelves into Grey-hounds, and into Men and Women again, and pull down Butter and other proviſion from the Air, (or from whence any crack-brained accuſer would imagine?)

When King *Charls* went laſt to *Scotland* before theſe Wars, as he came back again ſayling over the River *Humber*, the Veſſel in which his Plate was carried, was reported to be caſt away, and then was that Atheiſm ſo great, even at the very Court of *England*, that they reported Witches had done it, inſtead of obſerving Gods ſupream Providence, (whereas Chriſt ſaith, *A Sparrow ſhall not fall to the ground without Gods providence*) ſince which we have had bloudy Wars, and where is the Court now? and now of late hath been in the year one thouſand ſix hundred forty five, that great ſlaughter of Men and Women called Witches, at the Aſsizes at *Exeter*, and at *Chelmsford*, thoſe poor accuſed people

were

were watched day and night, and kept from sleep with much cruelty, till their Fancies being hurt, they would confess what their Inquisitors would have them, although it were a thing impossible, and flat contrary to sense and Christian understanding to beleeve; (where, for the removing of Objections, it is to be noted, That a Fancy so hurt with watching, cannot afterward of a long time recant, or deny that which they have confessed, no more than a Hawk throughly tamed by watching can grow speedily wilde again, although you give them their full sleep; this manner of extorting confession, and seeming to convict them, being but ameer Jugling Trick invented by the Pope, and their Trial in that kinde being Jugling Witchcraft it self, that may make the wisest man confess any thing though never so false) What troubles have followed this Slaughter, blinde men may see.

A little before the Conquest of *Scotland* (as is reported upon good intelligence) the Presbytery of *Scotland* did, by their own pretended authority, take upon them to Summon, Convent, Censure, and Condemn people to cruel death for Witches and (as is credibly reported) they caused four thousand to be executed by Fire and Halter, and had as many in prison to be tried by them, when God sent his conquering Sword to suppress them, by occasion of which Wars there were many Ministers (whereof many were Presbyters) slain; What is become of their Presbyterian Authority now? Yet because there are some that slighting these observations will hardly be beaten from this conceit of Witches power, which they have so long beleeved, and will not yet think but that Witches have a familiar spirit, by whose help they kill, and act strange Wonders; tell me, where is a place in all the Scripture that saith so? shew me in all the Scriptures such a word, as *Striges*, *lamiæ*, *Incubus*, and *Succubus*, or any word of such signification or importance; what were *Pharaoh* his Magicians, but deluders of *Pharaoh* and the People? could they by the help of Satan do any thing truly? were they real Miracles? did not their madness come to light? 2 *Tim.* 3. 9. what spirit had the Maid that followed

Paul? Act. 16. 16. which is said to have the spirit of *Python*, was it more than a cousening spirit of Divination, for gain? yet still you will say, the word *Python* hath been interpreted by many, one that had a familiar spirit; imagine they had a familiar spirit (although it is but a weak Argument to ground an opinion upon the bare signification of a word (except you will have it a seducing lying spirit, such a one as was in *Ahabs* Prophets) yet I say, answer me these Four Questions.

First, Tell we where a Witch did, or could kill a man in Scripture? What did *Saul* go to the Pythonist of *Endor* for? was it that she might help him kill the Philistians, or meerly for Augury or Divination? what did *Pharaoh* call his Witches the Magicians before him for? was it to kill any Man or Beast by their cunning? or meerly to work lying Wonders, and dissemble the Miracles that God wrought by *Moses*? so that they might withstand *Moses*, and the truth, and blinde *Pharaohs* eyes, because God would harden his heart; tell me where you finde in all the Scriptures, that a Witch did, or could kill a man by Witchcraft; shew me in all the Law of *Moses* concerning the condemning of men or women for Murther, that a Murtherer was called a Witch, or a Witch a Murtherer, *Deut.* 19. and other places of Scripture; are there not several Rules set down for the trying of Murther? shew me one that intimateth the Witching of Men or Cattel to death?

Secondly, Shew me in all the Scriptures where Witches are spoken of, that a Witch was a secret person, or unknown to the World, that should need to be tried by blinde circumstances, and presumptions, and superstitions, or by privie Marks, or by Teats, or Biggs, by sinking or swimming, or by confessions? were not *Pharaohs* Witches called *Praestigiatores & magi*, openly known? did not *Pharaoh* call them together without privie search, or inquiry? did not *Saul* banish all the Witches as people openly known, and professing the Art of Augury, and their several cousening practices? when *Saul* inquired for a Witch, did not his servants presently tell him there was one at *Endor*, was she not known with-

Suspicion

without privie search, or prime marks? Did not the Maid in the *Acts*, that was said to have the spirit of *Python*, or to be a *Pythoniſt*, follow *Paul*, crying openly? did not *Simon Magus* act his Deluſions openly, to ſeduce the people? as likewiſe *Elimas* the Sorcerer? were not the Witchcrafts of *Jezabel* known to be her deluſions that ſhe wrought by the Prieſts of *Baal*, to ſeduce the people? were not the Witchcrafts of *Manaſſes* open actions, that made *Juda* and *Jeruſalem* to go aſtray? where then do we read of a Witch by ſuſpicion, or to be tried by preſumptions, or ſuſpicions, or privie marks, or other ſigns that are mans invention? whence came this darkneſs and blinde errour, but from the Pope, that grand Witch that hath bewitched all Nations? we ſearch for Witchcrafts and abominations in a poor womans wooden diſh, and Chriſt telleth us, they are all in a cup of Gold, in the hand of the great Whore, *Revel.* 17. 4.

Thirdly, Shew me in all the Scriptures where Witchcraft went without Idolatry, *Iſa.* 19. 3. and had not a neceſſary dependance on Idolatry, *Nahum* 3. 4. Look again, *Deut.* 18. 10, 11. where all ſorts of Witches are ſpoken of, why were they to be cut off and deſtroyed? the reaſon is immediatly given, verſ. 14. becauſe they defiled the Nations, in ſeducing them unto Spiritual VVhoredom, and the Nations were deſtroyed for ſeeking, and making inquiry after their Divinations, or South-ſayings, or Oracles, whereas inquiries ought to be to Gods Prophets, verſ. 15. Was not this *Sauls* Idolatry, when he ſought to the Witch of *Endor*? 1 *Chro.* 10. 13, 14. was not this the ſin of *Manaſſes*, where he is blamed for uſing Witchcrafts, when he made *Juda* and *Jeruſalem* go aſtray to Idols? 2 *Chron.* 33. 9. were not the Witchcrafts and VVhoredoms of *Jeſabel* let down as two inſeparable companions, her Witchcraft being the upholding of the Idol Prieſts of *Baal*, that by Witchcraft ſeduced the people to Idolatry? were not *Pharaohs* Magicians ſeducers of *Pharaoh*, and the people, from God? was not *Simon Magus* the like? but alas, how, and where have thoſe poor ſouls that are commonly hanged for Witches ſeduced the people to Idolatry? who hath been led after them for Divinations, and Southſayings?

many indeed have been led after Southsayers, but they are termed good Witches, and whereas they as Witches ought to dye, many have been put to death by their devillish false accusations, and if the Witch of *Endor* were now living amongst us, we should call her a good VVitch, so blinde are the times.

Fourthly, Shew me in all the Law of God against Adulterous uncleaneness (where *Moses* writeth of several kindes of uncleaneness, as man with man, man with beast, woman with beast, and many more) the least intimation of uncleanness, by *Incubus*, or *Succubus*; what, did *Moses* forget this?

Yet because this opinion hath been so upheld by reports and imaginations, and by the extorted confession of people that have been condemned in that kinde, and sometime by the voluntary confession of despairing melancholly people that have been troubled in minde, and wish rather to dye than to live, although *Volenti mori, non est adhibenda fides*; Yet I intreat you to run over these several places of Scripture with me a little, and see how this opinion of VVitches power agreeth with the Scriptures, yea how flat contrary it is to Gods Word, and the grounds of our Christian faith.

Yet first, because some men will not understand the Scriptures in any other sense than as their own Expositors have done, be it right or wrong; therefore I refer them that will seek farther than the Scriptures, to the words of a general Counsel, which Mr. *Scot* in his Discovery hath alleged as followeth, *Concil. Acqui. in decret.* 26. the words of the Counsil. It may not be omitted, that certain wicked VVomen following Satans provocations, being seduced by the illusion of the Devil, beleeve, and profess that in the night time they ride abroad with *Diana* the Goddess of the Pagans, or else with *Herodias*, with an innumerable multitude, upon certain Beasts, and pass over many Countries and Nations in the silence of the night, and do whatsoever these Ladies or Fairies command, &c. let all Ministers therefore in their several Cures preach to Gods people so, as they may know all those things to be false, and whosoever beleeveth that any

Creature

Creature can be made by them, or changed into better or worse, or be any way transformed into any other kinde, or likeneſs, by any but by the Creator himſelf, is aſſuredly an Infidel, and worſe than a Pagan. So much for the words of the Council. Yet here is to be noted, that this great general Council, that thought theſe people beleeved, and confeſſed ſuch things to be true in their apprehenſion, did not then know the inhuman cruelty that was uſed upon thoſe people by the cruel Inquiſitors to compel, and extort confeſſion for their own gain, they being maintained by the ſpoyl of ſuch people being condemned.

Now for the Scriptures, do but mark how thoſe that maintain, and report the power of VVitches, have equalled their ſupernatural power, with the Miracles of the Prophets, of Chriſt, and his Apoſtles; it was the Miracle of Miracles, that the Virgin *Mary* conceived with childe without a man; they ſay, a VVitch may do the ſame by *Incubus*, as *Bodin*, and other Popiſh VVriters affirm, and that ſuch a childe will naturally become a VVitch, ſuch a one they ſay *Merlin* was; no, but you ſay theſe were Atheiſts, we beleeve not ſo; But ſome will ſay, the Devil can condenſe a body, and lye carnally with a woman in the ſhape of a man, but not beget; yet it was a Miracle that Angels appeared to *Abraham* in the ſhape of men, *Gen.* 18. 2. yet they will ſay no, but we beleeve the Devil may aſſume and raiſe a dead body for a time, and ſo appear to a woman, and lye with her; and yet it was a Miracle at the ſuffering of Chriſt upon the Croſs, that dead bodies were raiſed for a time, and appeared to many, *Matth.* 27. 52. yet a poor VVench was executed at the Aſsizes at *Chelmsford*, who was compelled by the Inquiſitor (by keeping her from ſleep, and with promiſes and threatnings) to confeſs that ſhe was married to the Devil, and that he lay with her ſix times in a mans ſhape; no, but yet ſome will ſay, the Devil can take upon him an apparent Body, and ſo may talk with a woman, and ſeem to lye with her in ſhape of a man, and ſo ſhe ſhall be hanged for things ſeeming ſo; yet it was a Miracle that *Moſes* and *Elias* appeared to the Apoſtles in a Viſion, *Matth.* 17. 3. Further, Chriſt ſaith, *A Spirit hath*

hath not flesh and bones, Luke 24. 39. and yet some say, the Devil can condense a body, some say he can assume a body, some say he can have an apparent body; thus do they make the Word of God of no validity by their groundless traditions; for if the Devil can have so much as an apparent body, what validity was in the words of Christ, to take away the doubt of the Disciples, when they supposed they saw a Spirit? Where also is that foolish Doctrin of Imps, sucking of men and women-Witches become? Are those Imps bodies or spirits? if bodies, then who made them? *Without God was nothing made*, Joh. 1. 3. if spirits, then spirits can have bodily shape, and flesh, and bones; and thus you make the words of Christ of none effect by your traditions. Christ dispensed Devils to enter into the Herd of Swine, and they went, *Mark* 5. 12. they say a Witch can do more; she can send the Devil into men and women, and children, and cattel, to kill them, and to witch them to death.

God said to Satan, *All that* Job *hath is in thine hand*, Job 1. 12. *and* Job *himself, all but his life*, Job 2. 6. they say, God permitteth a Witch to do more, to send Satan to destroy a mans goods, and cattel, and children, and life and all; thus they deliver for Doctrin the traditions of men. *Job* said, *The Lord giveth, and the Lord taketh away, blessed be the name of the Lord*, and acknowledged Gods hand in all things, neither tempted he God foolishly; But if one should be so afflicted now adays, instead of acknowledging Gods sovereign hand, all the poor Wives and Widows in a Country must be called *Coram nobis*, as being accused to have done it. Christ saith, *Revel.* 1. 18. *I have the keys of Hell and Death*, but they say, God giveth the keys of Death likewise sometimes to an old Witch (man or woman) and permits them to witch men to death; Christ saith, *A Sparrow falleth not to the ground without Gods providence*, Matth. 10 29. but they say, God layeth his providence sometimes at the feet of an old Witch, and permitteth her to send the Devil to destroy men and cattel; some will say, A VVitch cannot hurt a godly man, but only a wicked man, and yet God saith, he is the Author of all affliction that cometh to the wicked, *Levit.* 26. from the four-

fourteenth verse to the thirty fourth. Also the Scripture saith, *The Lord killeth and maketh alive*, 1 Sam. 2. 6. *maketh poor, and maketh rich*; and in *Deut.* 32. [illegible] *There is no God with me, I kill and give life, I wound and make whole*; but they say, God permitteth an old VVitch to send the Devil to kill, and make poor, and wound, and a good VVitch can heal again by unwitching.

God did shut up every wombe of the House of *Abimelech*, that they bare no children, *Gen.* 20. 18. they say a VVitch can do the same (God permits it) and make men and women barren. Christ gave his Disciples power over Devils, to cast them out, *Luke* 9. 1. they say, a VVitch can send a Devil into men and cattel to afflict them, and a good VVitch can cast them out by unwitching, notwithstanding, Christ saith, *Matth.* 12. 25. *Every kingdom divided against it self is brought to desolation*; yet they say, that is done by consent of the Devil, when a good VVitch unwitcheth a man; thus do they make the words of Christ of none effect by their traditions. Christ came and appeared unto his Disciples, and vanished away again invisible, *Luke* 24. 31. they say, a VVitch can go invisible by the help of the Devil, especially if one of the Ladies of the Fairies will but lend her *Giges* invisible ring. Christ was lifted up into the Air, and taken up out of their sight, *Acts* 1. 9. and *Bodinus* and other Popish VVriters affirm, that a VVitch can be lifted away in the Air by drinking the broth of a sodden Infant; but poor *Germany*, that beleeved these Doctrins, and in that confidence executed many people for VVitches, was compelled afterward to boyl their children to quell their hunger, and found by sad experience that there was no such vertue in that woful Liquor. God said to *Moses*, *Go up into the mountain and dye*, *Deut.* 32. 49, 50. and he did so, Chap. 34. vers. 5. they say a VVitch can do so at the word of the Devil, and dye when she list, to escape hanging; and what is a more common report when a poor woman is laid in prison, and there dyeth by grief and hard usage, than to report, the Devil promised her she should not be hanged, and was as good as his word, for she dyed in prison before the day of Execution came;

thus

thus do they make the Devil able to determine, and limit the life of Man, as God did the life of *Moses*.

It is said in *Isa.* 41. [illegible] *Shew what is to come after, that we may know yee are gods*; They say, a Witch can truly foretel things to come by her spirit of Divination (which they call a Familiar) and can by the same familiar tell what is done in another Town, or House, or Country, and can tell a man where are his Goods that are lost, as well as *Samuel* could tell *Saul* of his Fathers Asses when they were lost, and such they call good Witches.

Also in the same Verse, *Esa.* 41. 23. it followeth in the end of the verse, *do good, or do evil, that we may be dismayed, and behold it together*; these words have relation to the former words, *That we may know that ye are gods*; that is, shew what is to come hereafter, *or do good, or do evil, that we may know ye are gods, and be dismayed at your doings* (even as when God sendeth the evil of punishment or affliction upon a people, then they are dismayed at the sight and apprehension of it,) as in *Job* 40. 11. And here when we read that God claimeth the doing thereof as his own Prerogative, inferring as much as to say, They are gods that can do this, I think that after the reading of this verse in *Isaiah*, and *Job*, no man should be so grosly Idolatrous still, as to ascribe to a Witch the sending of any affliction; those words also, *Do good, or do evil*, (the whole verse having relation to the seventh verse) were spoken to the Idol Priests of the Heathen, who were the Witches mentioned in the Scriptures, and had as great a share in the Devil, as any Witch can have, and yet God challengeth them to do either good or evil; and yet when any evil of affliction cometh upon Men or Beast, these Idolaters will still ascribe it to a Witch, saying still, God permits it. God sent an evil spirit upon *Saul* to vexe him, 1 *Sam.* 16. 14. they say a Witch can send an evil spirit upon men or women to vex or torment them; *Elisha* cursed two and forty children in the name of the Lord, and they were destroyed of Bears, 2 *King.* 2. 24. they say a Witch can curse men and women in the name of the Devil, and Death or some other Evil shall betide them.

Pharaoh's

Pharaohs Magicians, though they were themſelves Witches, yet when they ſaw Lice creeping upon Men and Beaſt, they acknowledged the finger of God. They, if they ſee a man ſmitten with a louſie diſeaſe as *Herod* was, ſay preſently he is bewitched. It was a great Miracle that Chriſt made the Wind and the Sea obey him, *Mark* 4. 41. they ſay Witches can do the ſame, and raiſe Winds and Tempeſts, and make it calm at their pleaſure. Was not this one accuſation that was brought againſt Mr. *Lewis* a Miniſter executed at *Berry* Aſſizes, that he had raiſed a Tempeſt, and caſt away two Ships at ſea by Witchcraft? Chriſt by his Almighty power walked upon the waters, *Mat.* 14. 25. they ſay, caſt a Witch into the waters and ſhe will not ſink; and what hath been more reported and beleeved than this Jugling deluſion before ſpoken of?

God claimeth it as his own Prerogative to ſend Lightnings and Thunders, *Job* 38. 25, 35. but they ſay, when it Thundereth or Lighteneth, that Witches do ſometimes cauſe it, eſpecially if it be at an Aſſize time, when many Witches are condemned; and what hath been a more common report than this, when God hath ſent thundring voyces from Heaven at an Aſſize time among the people, to warn them, inſtead of diſcerning that God was angry, they ſay, the Witches and the Devil was angry, and have cauſed that thunder?

God teacheth us in *Levit.* 26. that he himſelf ſendeth Barrenneſs, and Famine, Sword, and Peſtilence, and all Diſeaſes, and all Adverſities, as the puniſhment of Sin, but which of theſe have not been aſcribed to Witches? and if the ſeveral accuſations of people that have been condemned for Witches, but only here in *England*, within the memory of man were Regiſtred, we might read ſuch a hotch potch of impoſſibilities, as he that beleeveth that they have been juſtly put to death, muſt not beleeve the Scriptures, nor aſcribe any thing to Gods mighty Providence, but he may alſo aſcribe it to the will and pleaſure of a Witch; when Chriſt did by the Spirit of God caſt out Devils, and the Phariſees aſcribed that work to *Beelzebub*, Chriſt chargeth them with

the ſin againſt the Holy Ghoſt, *Matth.* 12. 28, 31. but alas, how common a thing is it to aſcribe to the Devil and Witches, the works that God telleth us in the holy Scriptures are his own Works, and cannot be done by any other power but by the Spirit of God? me thinks this ſhould ſcare all obſtinate VVitchmongers. I heard a *Suffolk* Miniſter (whoſe habit and garb might ſeem to claim the title of *Rabbi, Rabbi*) affirm, that one of the poor women that was hanged for a VVitch at *Berry* Aſſizes, in the year 1645. did ſend her Imps into the Army, to kill the Parliaments Souldiers, and another ſent her Imps into the Army to kill the Kings Souldiers, and another cauſed a mans crop of Corn to fail, and cauſed that Corn which he had to be blaſted, and tipt, or crockt, and this Miniſter did verily affirm that thoſe things were true, for the VVitches (ſaid he) confeſſed thoſe things; but when I came to argue with him, and to tell him that theſe things in the Scripture-ſenſe were Gods Prerogatives, he could anſwer nothing, he was not ſo well skilled in the Scriptures; but he replied, *Thou ſhalt not ſuffer a Witch to live.* I demanded of him, what was the ſignification of the Hebrew text, or of the Latine tranſlation, and what was meant by a VVitch in that place, he could not tell; thus hath the ſalt of the earth loſt its ſavour; and whereas thoſe ſhould ſeaſon people with wholſome Doctrin, ſome teach Doctrins of Devils, and the inventions of Antichriſt, to defile the Nations.

And people are now ſo infected with this damnable Hereſie, of aſcribing to the power of VVitches, that ſeldom hath a man the hand of God againſt him in his eſtate, or health of body, or any way, but preſently he cryeth out of ſome poor innocent Neighbour, that he, or ſhe hath bewitched him; for ſaith he, ſuch an old man or woman came lately to my door, and deſired ſome relief, and I denied it, and God forgive me, my heart did riſe againſt her at that time, my mind gave me ſhe looked like a VVitch, and preſently my Child, my VVife, my Self, my Horſe, my Cow, my Sheep, my Sow, my Hogge, my Dogge, my Cat, or ſomewhat was thus and thus handled, in ſuch a ſtrange manner, as I dare ſwear ſhe is a VVitch, or elſe how ſhould thoſe things be, or

come

come to pass? seldom goeth any man or woman to a Physician for cure of any Disease, but one question they ask the the Physician is, Sir, do you not think this Party is in ill handling, or under an ill tongue? or more plainly, Sir, do you not think the party is bewitched? and to this many an ignorant Physician will answer, Yes verily; the reason is, *Ignorantiæ pallium maleficium & incantatio*, a cloak for a Physicians ignorance, when he cannot finde the nature of the Disease, he saith, the Party is bewitched. But for all such as go on to defile the people with these Doctrins, that not only have no grounds in the Scriptures, but are flat contrary to the light of the Scriptures. I demand of them, at whose hands will Christ require at the latter day, not only the bloud of the innocent, but also the Souls of such as have perished by the practice of these Atheistical and bloud-guilty ways? which are in every point so absurd and phantastical, that if many Ministers can say they never did teach any such Doctrin to the people, yet are they guilty, in that they have not preached against these devillish Doctrins, which do make against the true worship of God, and against the life of charity toward our Neighbour, and toward the poor and widows, and lame and aged people.

Many Objections and evasions are daily brought against this my Discourse, which though they are weak and frivolous, yet would fill whole Volumes if I would stand to answer them.

1 The common evasion of every one when they can prove nothing, nor answer, but are fully convinced of their errours by the Scriptures, is, Say no more, we acknowledge that a Witch can do no more than God permits her, or permits him to do, but what God permits, that a Witch can do; this is just as when God and his Prophets taught the people early and late, that they should not ascribe any power to Idols, as if the people had answered the Prophets, Say no more, we know these Idols can do no more than God permits them to do, but if God permit them to save, or destroy, they can do it. So when God claimeth it as his own Prerogative, to kill and make alive, make rich and make poor, wound and

heal, (and many other things, as I have already proved by Scripture) and will not have his Prerogative aſcribed to any Creature, yet ſtill ye ſay, the Lord permits it, whereas yet yee have no more ground or warrant in the Scripture, that God permits any ſuch power to Witches, than the Heathen had to ſay, the moſt high God permitted their Idols alſo to be gods, and to have power to kill, or to ſave alive.

Further, Ye ſay, God permits one man to murther another, yet for this the murtherer ought to be ſlain; that is true indeed, but for that yee have Scripture, where yee read in the Law, of Murther, how it was to be judged, that is, if one man did wilfully ſmite another with his hand, or any other material inſtrument, that he dyed, it was murther, *Numb.* 35. 16. and ſo forward, but where do you read that God permits any ſuch thing to come to paſs by a Witch, or that any man can kill another by Witchcraft, or without a material Inſtrument? and when it is proved by many places of Scripture, that many ſuch things as yee aſcribe to Witches are Gods Prerogative, yet ſtill yee cry, God permits it.

2 Another Objection is this, It is certain that there are ſome people in *Germany*, and *Polonia*, that do commonly ſell Winds by the Devils help to Sea-men, to carry their ſhips whither they intend; therefore a Witch can make a League with the Devil, and by his help can raiſe Winds.

To this I anſwer, I do not deny but theſe are Witches, becauſe they uſe Impoſtures to deceive the world, and ſeduce them to that damnable Idolatry of aſcribing to the Devil and VVitches, and ſeeking to them for that which belongeth to God alone to give, namely VVinds for their Journey; but that they do ſuch things really without deluſion is falſe, which I will firſt prove by Scripture, and then ſhew you the deluſion; for Scripture, firſt I prove, if they can by the Devils raiſe Winds, then they can alſo ſend fair weather, for the North-wind driveth away rain, as. *Job* 37. 22. fair weather cometh out of the North, and *Job.* 38. 24. God ſpeaking of his own mighty work ſaith, *By what way is the light parted, which ſcattereth the Eaſt wind upon the earth?* and *Joh.* 1. 3. *Without God was nothing made,* who then maketh

theſe

theſe winds? *Pſal.* 148. 8. the Winds fulfill the Word of God, or blow at Gods decree. Alſo *Solomon* reckoneth the Winds among ſuch things as keep a natural courſe, and deſcribeth the natural courſe thereof, *Eccleſ.* 1. 6. Alſo things miraculous can be done by God only, but that was one of the Miracles by which Chriſt ſhewed himſelf to be God, *he made the winds and the ſea obey him*, Mark 4. 41. Alſo it is an abſurdity in Philoſophy, to ſay that a Witch, or the Devil, can cauſe Winds, for Winds are exhalations drawn from the Earth, by the influence of the Sun and the Stars, and driven back by the coldneſs of the middle region of the Air, which cauſeth their ſeveral motions, and therefore he that ſaith a Witch or a Devil can cauſe Winds, muſt aſcribe alſo to them that they can rule the Stars, and diſpoſe the quality of the middle Region, by which it muſt follow that they can ſend what weather they liſt, and ſo by conſequence cauſe the earth to bring forth, or to be barren, which were the height of Idolatry to beleeve. And now to come to the impoſture it ſelf, wherewith the foreſaid Impoſtors do deceive fools, making them beleeve they ſell them VVinds for their Journy. The poor Mariner who deſireth to haſten his Journey homewards (but withall conſidereth not that all men muſt wait upon Providence) ſaith, I would give five pounds the VVinds would riſe, or that they would turn fit for our Journey; and being among ſtrangers he is preſently over-heard by ſome of the Factors of thoſe Impoſtors, who preſently take occaſion to tell him, that they will undertake for half the money, to carry him to one that ſhall help him to a VVind according to his minde, then by degrees they draw him on till they bring him into the company of more of their Confederates, who do ſo cunningly combine to obſcure his intellect by diſcourſe, that at the laſt they lead him (like poor *Saul*, when the Spirit of God had forſaken him) to ſeek to a VVitch, then do they lead him to the Impoſtor, who being ſome skilful Aſtrologian in thoſe Countries, can give a neer gueſs by the Stars, when ſuch a VVind will ariſe, and accordingly prefixeth a day, ſaying, a week hence, or two days hence, or ſometimes a fortnight hence you ſhall have a

VVind, in which promise it often happeneth that the Impostor himself is deceived, when his Prognosticks fail him; and then they prefixe another day, and do strongly perswade the silly man to stay till then, whereas they know till the VVinds rise he cannot but stay, and I my self have talked with Seamen, who confess that sometimes they have been driven to stay a week, sometimes longer, after the day prefixed, and after they parted with their money; but if it happeneth that some man after he hath laid out his money upon those Impostors, hath speedily a VVind for his Journey; then he rejoyceth, and then the Impostors are credited; then he receiveth from the Impostor a bottom of Thread, which the Impostor saith he had from such an old VVoman (because he will not seem to be the VVitch himself) and this Thread is to be carried by the Mariner, or by the Merchant, into the Ship, and he must by degrees continually unwinde the bottom of Thread, so long as he would have that VVind blow; but if all things happen well, then it is concluded, surely it is by vertue of the Thread; but if VVinds prove by the way cross, then it is the fault of him that unwindeth the bottome too fast, or too slow, or with the wrong hand; and thus are poor Idolatrous fools cheated by them that make a rich trade of their Imposture. I deny not but this delusion is variously acted in several Countries, and some Travellours report some one way, and some another way of the manner, and carriage of the Imposture; but he that beleeveth that it is really done, and not a deceiving imposture, is an Idolater, and as bad as an Infidel, and for such Mariners as will buy Winds in that manner, the Mariners of *Tarshish* shall rise up in judgement against them, who when they saw the Wind rise, and the Sea tempestuous, and against their Voyage, they sought for whose sin that evil was come upon them, *Jonah* 1. 7. those poor Heathen knew that Winds and Tempests came not from a Witch, but from the hand of God. To conclude, stories reported by Travellours prove nothing, neither are they lawful Objections, and when we hear such a thing reported contrary to the Scriptures, and to human capacity, it must needs follow that it is a deluding imposture,

ſture, although the ſtory be true from him that reporteth it; and ſome Travellours that report this thing, yet are perſwaded in themſelves that it is but deceit. And whereas ſome would confirm this Objection by Scripture, becauſe it is ſaid, *Job.* 1. 19. after God had ſaid to Satan, *All that* Job *hath is in thy power, there came a ſtrong Wind from the Wilderneſs, and ſmote the houſe that it fell upon the young men that they dyed.* Hence they argue, that the Devil raiſed that wind; but this is a falſe concluſion, for then they may as well argue that the Devil ſent the fire from Heaven, as in verſ. 16. which is yet called the fire of God; and *Job* himſelf aſcribed all to God only, verſ. 21.

Secondly, If the Devil had by Gods peculiar diſpenſation raiſed that Wind, God permitting him to afflict *Job*, yet it doth not follow that he can do it at the command of a Witch.

Thirdly, Some to prove the power of Witches to afflict men, and women, and cattel, and to bring to paſs ſtrange things, do alledge *Job* 2. 7. yet there is not a Witch mentioned in all the Hiſtory of *Job*, but how abſurdly they do argue let wiſe men judge; becauſe God ſent Satan to afflict *Job*, therefore a Witch can ſend him to afflict man. God permitteth it, ſay they, by which Argument they ſtill labour to maintain that God lendeth his Prerogatives to a Witch. What though God hath power over Satan, to command him to execute his Will, to torment and afflict the wicked for puniſhment, to afflict the righteous ſometime for trial? doth it therefore follow that a Witch can do it, becauſe God did it? and where do we read in Scripture that God permits it? and if God ſhould permit it, where do we read that a Witch hath any ſuch power or command over the Devil, or any ſuch league or covenant with the Devil? or that God permits the Devil to be at the command of a Witch?

Fourthly, Some will allege the Witch of *Endor*, and yet we never read that the Witch of *Endor* could hurt, or ſend the Devil to hurt any man or woman, or childe, or cattel, or raiſe Winds, or the like; neither did *Saul* go to her to deſire her to kill the *Philiſtines*, but he went for Divinations,

to

to know what ſhould become of the Battel the next day. And what Objections ſoever any man ſhall bring from the Witch of *Endor*, they themſelves may anſwer, if they read but the Seventh deſcription of a Witch, in the firſt Book of this Treatiſe, and he that was bewitched by the Witch of *Endor* was *Saul*, and ſuch as ſought to her as *Saul* did, becauſe they were deluded by her.

Fifthly, Some will allege, and object, That the Serpent tempted *Eve*, and from thence they will argue, that the Devil can aſſume the bodies of Creatures, and appear in bodily ſhape, and make a league with a Witch, and execute her will to kill and afflict people and cattel; but this is a poor conſequence, that becauſe he can tempt, therefore he can kill at the command of a Witch; and whereas they would prove from hence, that the Devil can aſſume a bodily ſhape, and appear to a Witch, if they bring that Argument from the literal ſence of the Hiſtory, they muſt ſearch narrowly to prove the Devil was in the Serpent; for it is ſaid, *The Serpent was more ſubtile than any beaſt of the field*, inferring that the Serpent did tempt by its own natural ſubtilty, or elſe why was that expreſſion of the ſubtilty thereof uſed by *Moſes*? and hence they muſt conclude, that it was the Serpent, and not the Devil, which tempted *Eve*, which were an abſurd concluſion; and yet if they run upon the letter of the Story, they cannot deny that concluſion to follow, for there is not any mention of the Devil in all the Hiſtory; but if they could prove thence that the Devil did aſſume the body of the Serpent, it maketh nothing to the purpoſe, to prove Witches power to kill, for the Devil did only beguile *Eve*, and not kill her.

And although it hath been a common expoſition of that place, that the Devil did enter into the body of the Serpent, and ſo appeared unto *Eve* in a bodily ſhape, and talked with her, and tempted her to eat the forbidden Fruit, yet if this expoſition be well and wiſely conſidered, it is moſt groſs and erroneous; for Firſt, here ariſeth an abſurdily, according to their own fond tenents, for then they muſt conclude that *Eve* was a Witch, for ſay they, whoſoever hath had any familiar

familiar discourse with the Devil is in some degree a Witch, and ought not to be trusted, although she hath made no compact with the Devil, and I have known some hanged in my time for that confession, although they did absolutely deny that ever they made compact with him, or did any murther by him; but yet to speak the truth, if it were so, that any man or woman could have familiar discourse with the Devil, this maketh not a Witch, for Christ himself was assaulted by the Devil, and answered his tentations by *Scriptum est*, Matth. 4. yea, I may further say, if any man could enter into an explicite covenant with the Devil to kill by his help, this indeed would make him a Murtherer, but not a Witch in the Scripture sense, although indeed no man can prove by Scripture any such compact at all, or if there could be such a compact made with the Devil, yet that God would ever permit the Devil to perform his covenant with a man, to kill or hurt at his command, cannot be proved. So much by the way.

Secondly, There ariseth another absurdity directly from that exposition, that the Devil did enter into the body of the Serpent, and so tempted *Eve*, for thence it must needs follow, that the Devil can open the mouth of a Serpent, and cause it to speak, and talk, and so that the Devil should have power to work a Miracle, equal with that great Miracle that was wrought by the mighty power of God, when he opened the mouth of *Balaams* Asse, and caused him to speak to *Balaam*, which thing were most outragious Blasphemy to affirm; we must needs conclude then, that it was neither the Serpent that by its own natural subtilty tempted *Eve*, as the letter of the Story importeth, nor the Devil abusing the body of the Serpent; But whereas *Moses* was here to teach the people a great mystical Doctrin concerning the fall of Mankind by sin, unto which sin man was drawn by the temptations and allurements of the Devil; *Moses* knowing that the capacity of weak people is naturally estranged from Spiritual matters, and if he should have taught in plain terms that the Devil tempted man to fall, they would not have understood his Doctrin, because they

knew not what the Devil was, therefore he, by the Spirit of God guiding him, taught the people, in a Parabolical way, in which Parable when he ſpeaketh of the Serpent, and of his ſubtilty, he expreſſeth the ſubtilty and malice of the Devil that tempted *Eve*, and all Mankind to diſobedience againſt God, and this Parable he followeth Allegorically, when he ſaith, *The Lord ſaid unto the Serpent, upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life*; whereas if we deny this to be a Parable, we muſt hold that the Serpent before that time had leggs, and did not creep upon his belly, and alſo that the Serpent ſinned, and is puniſhed for ſin; and yet if the Devil had power to abuſe the body of the Serpent, the Serpent was compelled to do that which they ſay he did; but for thoſe that will take the Scriptures every where in a literal ſence, they muſt alſo hold that the Trees of the Feild did ſpeak, where it is ſaid in a Parable, *The trees ſaid to the Olive-tree, be thou King over us*, *Judg.* 9. 8. But yet if they will not be beaten off from this, that the Devil can aſſume a bodily ſhape, it maketh nothing to prove that Witches are ſuch people as can kill by Witchcraft, or ſend the Devil to kill, for there is no ſuch expreſſion of a VVitch in all the Scriptures, but only that a Witch is ſuch a one as laboureth by Diabolical craft to ſeduce the people from God, and his Truth, to Idolatry, and beleeving of lyes.

Sixthly, Some will object, and ſay, *It is manifeſt that the Devil can help a Witch to fly in the Air, and be tranſported whither ſhe liſteth, or elſe how had the Devil power to carry Chriſt, and ſet him upon the pinacle of the Temple?* Matth. 4. *and* Luke 4.

I anſwer, This indeed ſeemeth to be a ſtrong Argument, if we take the Scriptures at the ſecond hand, as they are tranſlated unto us in the *Engliſh*, but if we ſearch the original meaning of the Greek text (as it was written by the Spirit of God) we ſhall finde there is no ſtrength at all in that Argument, for St. *Luke*, 4. 5, ſaith only, ἀναγαγὼν αὐτὸν, *quem ſubduxiſſet eum*, or *ſubducens eum*, and in the ninth verſe is the ſame ſenſe, and ſo tranſlated by *Tremellius* and *Beza*, and,

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no otherwise to be understood, but that he was led by the Devil from place to place to be tempted (not that the Devil had power to lead him against his will) but being full of the Holy Ghost, did by his own Divine counsel yeeld so farre to the Devil, as to be led into temptation, that so he might overcome temptation; and whereas St. *Matthew* useth another phrase, παραλαμβάνει αὐτὸν, *assumpsit eum Diabolus*, vers. 5. 8. this soundeth indeed (especially in some of our *English* translations) as if the Devil had transported him in the Air from place to place, but it was nothing so; if we compare *Matthew* and *Luke* together, and this phrase used by *Matthew*, saith *Tremellius*, is by a Metalepsis, so that it is plain this Objection is of no force, for Christ walked up to the Mountain, and likewise walked up the stayers of the Temple, and leaned upon, and looked over the Battlements of the Temple, which went round about the Temple to keep men from falling, of which we read, saith *Beza*, Deut. 22. 8. which we falsly translate, Pinacles, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, and hee set him against the Battlements of the Temple.

Seventhly, Another Objection ariseth from this Discourse, and that is this; *It seemeth the Devil can some way talk and discourse with a Witch, and therefore can make a League and Covenant with her: for he talked and discoursed with Christ himself, how much more easily can he talk with a sinfull man or woman?*

I answer, In the same manner that he talked with Christ, he talketh with every man and woman; he saith to a Thief, *Steal*; to a Cut-purse, *Cut a Purse*; to a Drunkard, *Drink off your liquor*; to a Murtherer, *Kill such a man*, and these obey him; he saith to a righteous man, *Steal*, and he answereth, *It is written thou shalt not steal*; the Devil saith again, *Go and lye with such a Whore*; he answereth, *It is written, thou shalt not commit Adultery*, and so likewise for all the Commandements; neither is it to be understood otherwise of the temptations wherewith Christ was tempted; as if the Devil could utter a human voyce without a tongue, or any organ of speaking, that were an absurdity in Philo-

ſophy, for *Natura nihil fecit fruſtra*; and this were ſuperfluous in Nature for a man to have a Tongue, and other Organs of ſpeaking, if a verbal ſpeaking could be made without them; and whereas it is written, that the Devil ſaid unto Chriſt this and that, it was only a mental diſcourſe between Chriſt and the Devil, and is expreſſed in Scripture, according to Human capacity by a *proſopopoia*, a Figure very frequent in Scripture, as in *Pſal.* 98. 8. *Micha* 6. 12. there the Scripture by this Figure bringeth in Hills and Flouds acting as a man; and ſo in *Mat.* 4. *Luke* 4. the Devil tempting of Chriſt is introduced in the ſtory, as ſpeaking like a man, this is uſed ſometimes in Parables, as in *Job*, from the ſeventh verſe of the firſt Chapter to the twelfth, alſo Chap. 2. the ſix firſt verſes; and in *Gen.* 3. 1. 1 *King.* 22. 21. in theſe and many places by this Figure, ſpeaking and diſcourſing verbally, and Human action is aſcribed to ſuch as it doth not properly belong; ſo that it appeareth to thoſe that rightly underſtand, that this objection alſo is of no force; but yet ſtill for thoſe that are obſtinate, I ſay, let them prove a League or Covenant by the Scriptures, between the Devil and a Witch, or that the Devil hath power, or permiſſion to perform ſuch a Covenant if made.

Eighthly, Some again will object and ſay, *If Witches cannot kill, and do many ſtrange things by Witchcraft, why have many confeſſed that they have done ſuch Murthers, and other ſtrange matters, whereof they have been accuſed?*

To this I anſwer, If *Adam* and *Eve* in their innocency were ſo eaſily overcome, and tempted to ſin, how much more may poor Creatures now after the Fall, by perſwaſions, promiſes, and threatnings, by keeping from ſleep, and continual torture, be brought to confeſs that which is falſe and impoſſible, and contrary to the faith of a Chriſtian to beleeve?

Some indeed have in a melancholly diſtraction of minde confeſſed voluntarily, yea and accuſed themſelves to bee Witches, that could do, and had done ſuch ſtrange things, and wonders by the help of the Devil; but mark well their diſtemper, and you ſhall finde that they are deeply gone by

infirmity

infirmity of body affecting the minde, whereby they conceit such things as never were, or can be, as is often proved by experience among Physicians, many of those dying in a very short time, (although they be not put to death) except they be cured by the Physician; and truly if such Doctrins had not been taught to such people formerly, their melancholly distempers had not had any such objects to work upon, but who shall at last answer for their confession, but they that have infected the mindes of common people with such devillish doctrins, whereby some are instigated to accuse their poor Neighbours of impossibilities contrary to the Scriptures, and some drawn to confess lyes, and impossibilities contrary to Christian light?

And indeed vain and fickle are the mindes of such disputants, who do first of all father their vain opinions upon the Scriptures, pretending that they are undoubted truths grounded upon the Scriptures, saying, *Thou shalt not suffer a Witch to live*; but being shewed their errours, how they wrest the Scriptures, will rather forsake the Scriptures, which are the rule of righteousness, then forsake their Opinions, and will beleeve confession against the Scriptures. Some men will yet yeeld thus farre, that these Confessions of poor accused people do many times extend to impossibilities, and that they verily beleeve that the Devil deludeth these people, making them beleeve that he bringeth to pass such things as they require him to do, which yet would come to pass by Divine providence. Some again do so Idolize the Devil, as that they affirm that these things are real, and do withall cry out, *Great is the power of the Devil*; and yet for any of these Opinions can produce no Scriptures to prove them, but only Confessions; and although those Confessions are sometimes extorted, sometimes voluntary in poor melancholy, or distracted people; sometimes in wicked people, who delight to make the world wonder at lyes, or impossibilities, though it be to their own confusion (they being given over by God, and so the Devil seeing his opportunity, instigateth them to be his Instruments to uphold all lying Diabolical Doctrins, so that no true beleeving Christian but may discern that all

these Confessions are from the Devil, the Father of lyes) yet I say, Suppose with these Confession-mongers, that these Confessors are deluded by Satan, to think they do such things by the help of the Devil, yet where do we read in Scripture that such are Witches who are deluded by Satan, or that such should be slain, or put to death? we read indeed, that Witches were all sorts of deluding false Prophets, but not such as were deluded by Satan.

Secondly, If you will still affirm, that their Confessions are real truths, and not delusions, but that they do indeed bid the Devil do such things, which (as yee say) he doth; yet how can yee prove it by Scripture? where is any such description of a Witch in the Scripture? but surely it is most horrible devilliſh forsaking of the Scriptures, to beleeve that there is any truth at all in these Confessions, and such people as are thus seduced by Satan to lying Confession, ought rather to be taught better knowledge, than to be slain in their ignorance, and perish altogether for lack of knowledge; but it is, and hath been the manner of these latter Ages, for a Minister to go to such, and instead of instructing them, whereby they might become instruments of saving their souls, they urge them to lying Confessions, and so do as much as they can to send the spirit of errour into them to their confusion, yea and for the most part, these men who uphold their errours by the Confessions of these poor accused people, do altogether mis-interpret their Confessions for the upholding of such lyes, for the broaching whereof they have formerly mis-interpreted and belyed the Scriptures; for let but any man that is wise, and free from prejudice, go and hear but the Confessions which are so commonly alleged, and he may see with what catching, and cavelling, what thwarting and lying, what flat and plain Knavery these Confessions are wrung from poor innocent people, and what monstrous additions and multiplications are afterward invented to make the matter seem true, which yet is most damnably false, and flat against Christian light, and human reason to beleeve. And for such as can hardly beleeve that Melancholy, or distemper of body, and troubled phantasie, can

cause

cause people to imagine things so really, as to confess them to their own destruction, though most false and impossible; let them but consider the late example of a grave Minister about the Isle of *Ely*, who by a troubled phantasie was so deluded (or rather did so delude himself by weakness of Phantasie and imagination) as he reported that an Angel told him, that the Judgement Day should be upon the next Friday; by which report many of the Inhabitants were much troubled till the day was over; if then a grave Minister may be mis-led by Phantasie, and distempered minde; how much more plain common people, who have such Accusations brought against them as are sufficient to break their brains? Further I say, that if the man of sin spoken of in the second to the *Thessalonians*, chap. 2. had not broached these errours to the world, these Confessors had had no such lying imaginations to confess, for their Confessions are not from themselves, but from the Devil, that so he might delude them that love not the truth, but do urge, and seek such Confessions against the truth, as it is said in the eleventh verse, *For this cause God shall send them strong delusions that they should beleeve a lye, &c.*

Ninthly, Some will object, and say, They have helped search, and have found Biggs, and privie Marks upon such as have been accused to be Witches; but I demand of them, Where doth the Scriptures teach us that a Witch is known by Biggs, or privie Marks? I also answer, That very few people in the World are without privie Marks upon their bodies, as Moles or stains, even such as Witchmongers call *The Devils privie Marks*; which Marks Astrologians do affirm to be the characters of the Stars, variously fixed upon men according to their Nativity, and many an honest man or woman have such excrescences growing upon their bodies, as these Witchmongers do call, *the Devils Biggs*; as for example; There is a Disease often found in men or women in the seat of people, called Hemorroids, or Piles, or the swelling of the Hemorroids veins, a Disease well known to Physicians, many times swelling forth in the seat of people that are ful of Melancholy bloud, and are often found in fashion like

Biggs,

Biggs, and ſometimes iſſuing forth bloud, and for this Diſeaſe many have been accuſed by ignorant people, and put to death for Witches; this was part of the Evidence that was brought againſt Maſter *Lewis* a Miniſter, executed at *Berry*, in the year 1645.

There are alſo found often times Excreſcences upon the Bodies of men and women, called *Verrucæ penſiles* by the Phyſicians, as we may read in *Leonartus Fuchſius*, in the third Book of his *Inſtitutions of Phyſick*, chap. 26. where he reckoneth up the ſeveral preter-natural tumors of mens Bodies; theſe are a certain kind of long fleſhie Warts, in faſhion of Biggs, or Teats, and do grow commonly on honeſt people, or any ſort of people, and upon Beaſts, and yet for theſe Excreſcences being but outward tumors of the Body, many innocent people have been condemned and executed.

Another Tumor is found by the Phyſicians, called *Thymion* both in Greek and Latine, riſing on ſeveral parts of the body like Biggs, or Teats, theſe and other kindes of preter-natural Tumors, of which we may read in Phyſick Authors, which ſometimes being fell, and full of pain by reaſon of the rankneſs of bloud that feedeth them, and therefore iſſuing forth bloud, are called of ignorant Witchmongers, *Devils Biggs*.

There be alſo ſome Natural parts of the Body called by a general name *Glandulæ*, and by a particular name *Tonſillæ*, in the jaws of people, and in ſome people do plainly appear under the Tongue like little Biggs, which ſome ignorant Witchmongers having found in people, have taken them as a great evidence againſt poor innocent people, and for theſe have many been executed; but let any wiſe man conſider, what body, of whatſoever conſtitution, eſpecially of poor people that commonly want food, can ſpare a daily exhauſting of bloud to nouriſh Imps ſucking them, without an exhauſting and over-throwing of their own Natural lives? whereas few poor or old people, but through want of nouriſhment and weakneſs of nature, have rather want of bloud, than an overpluſs of bloud.

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There be also often found in Women with Childe, and in Women that do Nurse children with their Breasts, and in Women that by any accidental cause do want their menstruous courses, certain spots black and blew, as if they were pinched or beaten, which some common ignorant people call Fairy-nips, which notwithstanding do come from the causes aforesaid; and yet for these have many ignorant Searchers given Evidence against poor innocent people.

But if any man will yet further cavil against Philosophy, and Physick Rules, then let him shew me any such description of a Witch in all the Scriptures, as Biggs, or Teats, or privie Marks, or Imps sucking them, or kept by them; and further I say, that for any kinde of Biggs, or any things like Biggs, more than hath been found by Physicians to be preter-natural Tumors, or Diseases of the Body, or else Natural parts, to beleeve, is folly and madness, and to affirm, is a phantastick Lye, invented by the Devil, and the Pope.

Tenthly, Some men will Object, and say, *If Witches have not power to afflict, and torment, and kill People and Cattel, how cometh it to pass that after the angring of such an old man or woman, or such a lame man, or woman, that came to my House and desired relief, and I rated her away, and gave her no relief, or did not give her that which she desired; such and such crosses and losses came upon me, or such a Childe was taken in such a manner, with such a Sickness, presently after, or within few days after his or her coming to my door?*

To this I answer, They that make this Objection must dwell very remote from Neighbours, or else must be known to give very little, or no relief to the poor, if it can be said at any time when a cross cometh upon them, that one poor body or other hath not been at their door that day, or not many days before, let it happen at any time whatsoever; shall this then be laid to the charge of him, or her that came last begging to their door? then by that reason no man in *England* can at any time be afflicted but he must accuse some poor body or other to have bewitched him; for Christ saith, *The poor ye shall have always*; and I think no man of ability is long free from poor coming to his door.

Secondly, I answer, God hath given it as a strict Command to all men to relieve the poor, *Levit.* 25. 35. and in the next Chapter it followeth, vers. 14, 15. *Whosoever harkeneth not to all the Commandements of the Lord to do them,* (whereof relieving the poor is one) *the Lord will send several crosses and afflictions, and diseases upon them,* as followeth in the Chapter, and therefore men should look into the Scriptures, and search what sins bring afflictions from Gods hand, and not say presently, what old man or woman was last at my door, that I may hang him or her for a Witch; yea we should rather say, Because I did not relieve such a poor body that was lately at my door, but gave him harsh and bitter words, therefore God hath laid this affliction upon me, for God saith, *Exod.* 22. 23, 24. *If thou any way afflict widdows, and fatherless, and they at all cry unto me, I will surely hear their cry, and my wrath shall wax hot against thee.*

Thirdly, I answer, as *Æsop* saith in a Fable, *Volunt homines ut plurimum quando suâ culpâ aliquid sibi acciderit adversi, in fortunam vel dæmonem culpam conferre, ut se crimine exuant;* and in his Moral he saith, *Homines minime veniâ digni sunt qui cum liberè peccent fortunam vel dæmonem accusant.* So may I say of the most part of the World, who if by their own folly and negligence they wrong themselves, their Children, or their Cattel, they then accuse their Neighbour of Witchcraft, or if by their sins they bring down Gods Judgements, they then say they are bewitched, ascribing all to the Devil and Witches, never beholding Gods hand, or acknowledging that God is just, and themselves sinners.

Eleventhly, Some wil stil object and say, *What though there be no murthering, nor afflicting Witch mentioned in the Scripture, nor any command given to put Witches to death for Murthers, may not this common opinion of all men go for current, unless we can prove it by Scriptures? what shall one or two mens opinions be preferred before the common tenent of all men?*

To this I answer, It was the common tenent of all the Heathen, that Idols were gods, and ought to be worshipped; it was the common opinion of all the Scribes and Pharisees

risees that it was a sin to eat with unwashen hands, and yet the Scripture telleth us that these things were false.

Secondly I answer, God gave his Laws, that we should add nothing to them, nor take any thing from them, *Deut.* 12. 32. why then should any man be so bold, contrary to the Commandement of God, to make it a Law to put poor people to death, upon fooliſh and feigned ſuppoſitions, or by the common tenent, and general blinde opinion of people without ground in the Scriptures?

Twelfthly, Some will yet object and ſay, *If we may not conclude Murthers and trials of Witches from Biggs and privie Marks, and ſinking, and ſwimming in the water, becauſe we have no warrant or mention of ſuch trials in the Scriptures, then by the ſame conſequence we may not try a Murtherer by any trial but ſuch as is mentioned in the Scriptures; but this is taken for granted, that if a murthered man bleedeth new and freſh, when the Murtherer is near the dead Carcaſe, it diſcovereth the Murtherer, and many Murtherers have been diſcovered by Gods providence in that manner, and have confeſſed the Murther, and yet there is no warrant for this trial of a Murtherer in Scripture.*

To this ſubtile Argument I anſwer, That a Judge may be too preſumptuous in condemning a man upon any ſuch evidence as that is; for a dead body will for the moſt part bleed freſh and new, if it lyeth two or three days unburied; as it is often ſeen in thoſe that dye a natural death upon their Bed, and not Murthered, the bloud doth many times iſſue out of their mouthes in great abundance, at ſuch times as the Humours of the body begin to putrifie; and by the ſame reaſon a murthered Body will, when it hath lain two or three days, iſſue forth bloud, both at the mouth, and at the wound, whether the Murtherer be preſent or not. And what if God by his providence hath ſo brought it to paſs ſometimes, that the murthered body hath bled when the Murtherer hath been preſent, and ſo at the ſight of the bloud the Murtherers Conſcience hath ſo accuſed him that he hath been driven to confeſs the Murther? we may not thence conclude, or argue, that this is a certain trial of a Murtherer, without his own Confeſſion, or other manifeſt proofs, for by that

means we may ſometimes condemn a guiltleſs man that ſtandeth by at the ſame time of iſſuing forth bloud from the dead body, which is a common and a natural thing.

Secondly, I anſwer this ſubtile Objection thus, Murther by the hand is a certain thing, we know it by experience, and alſo the Scripture ſpeaketh of it, and for the trial and finding out of Murther, when we finde a man murthered, wee have an ordinance in the Scriptures, *Deut.* 21. the ſeven firſt verſes, They were to make diligent inquiſition according to the Law of *Moſes*, and in the ſeventh verſe every man ought to clear himſelf that his hand hath not ſhed the bloud of him that was ſlain; and if God bleſſeth his own ordinance of making ſuch ſtrict ſearch and inquiry, by this wonderful and miraculous kinde of bleeding (as you ſuppoſe it to be) yet there is the ground of it, it is his own ordinance, and therefore God bleſſeth it, and diſcovereth the Murther; But now to apply this to a Witch, there is no conſequence at all, for when we finde a man dead, or when any party is diſeaſed, we have not any ordinance in the Scripture to make ſearch who hath bewitched ſuch a man, or killed ſuch a man by Witchcraft, but whoſe hand hath ſlain him. As alſo in *Numb.* 35. 16. who hath ſmitten him with an inſtrument of Iron, or any material inſtrument, or hand-weapon; wee may not then expect that God ſhould anſwer mens fancies, and vain imaginations of Murthering by Witchcraft, that have no ordinance in Scripture, as he doth his own Ordinances; and for ſinking, and ſwimming, Biggs and privie Marks, that may as well happen to one man as to another, to make them ſigns and trials of Witches, or Murtherers, is a groundleſs thing, and indeed at firſt invented by the Popes Inquiſitors, who rather than they would not inſnare whom they aimed at to put them to death, they would make any thing a ſign or token of a Witch; and if all theſe ſigns that theſe Popiſh tyrants have affirmed to be ſigns, were as they ſay, true ſigns of Witches, then all people under the Heavens might be by one ſign or other proved to be Witches; theſe ſigns may as well ſignifie a Thief, or a Cut-purſe, as a Witch, being indeed no ſigns at all.

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Thirteenthly, Some will object and say, *If we may not suppose that Witches can kill, or afflict people by Witchcraft, except we have ground and warrant for it in the Scriptures, then by the same reason we may not hang a Thief for Felony, for by the Scriptures he ought to have restored four-fold, and we finde no warrant in Scripture to put him to death?*

To this it is answered, to put a Thief to death for Theft, is either lawful, or unlawful; if it be not lawful by the Scriptures, though a thing commonly done, then we may not prove any thing lawful by instancing in a thing unlawful.

Secondly, If it be lawful to put a Thief to death without warrant from the Scripture, as yee suppose it to be, yet therein we go beyond our warrant, only in the matter of punishment, which punishment yet falleth upon the guilty Thief, who is certainly convicted by infallible testimony, according to Gods ordinance; but whosoever putteth man or woman to death for bewitching people to death, or for afflicting man or beast with diseases by Witchcraft, goeth beyond his warrant in matter of guilt, for the Scripture no where saith that a Witch was, or can be guilty of any such thing as killing by Witchcraft, or afflicting by Diseases, or any cross or adversity by Witchcraft upon men or cattel, and so in this we sin not, in inflicting greater punishment upon a Witch then is due by the Law of God (for by Law we ought not to suffer a Witch to live) but the sin is, in inflicting punishment upon the innocent, in Condemning them for Witches which are not Witches, for a Witch in the Scriptures is only a seducer of the people to Idolatry, and for killing without a stroak of the hand, or some material instrument, God claimeth it as his own Prerogative proper to himself only, *Deut.* 32. 39. 1 *Sam.* 2. 6 so that imputing it to any other, is against the Scriptures.

Fourteenthly, Some will object and say; *Although there were no Murthering Witches spoken of in the Scriptures, or any such description of a Witch, as one that maketh a League with the Devil, or that lyeth with* Incubus, *or* Succubus, *or that hath Imps, or Biggs, or privie Marks by which they are known, yet such may be sprung up since the Scriptures were written, as new sins increase daily.*

To this I anſwer, If there be new ſins it muſt be in reference to the Law, for that maketh ſin to be ſin, becauſe it is a breach of the Law; now, *No man may adde any thing to the Law of God*, Deut. 12. 32. and therefore we may not ſuppoſe that there be any ſins that are not mentioned in the Law; alſo ſuch ſins are not mentioned in the Goſpel; and Saint *Paul* ſaith, *Whoſoever preacheth any other Goſpel than that we have received, let him be accurſed*, Gal. 1. 9.

Fifteenthly, it hath been objected by ſome, *That a Judge, or a Jury-man, is not to queſtion any truth of opinion concerning the power of Witches, or what Witches are, but to be guided by the Law of the Nation, and to go according to the evidence of Witneſſes, and if any one will come and witneſs upon Oath againſt any man or woman, that he or ſhe is a Witch, the Jury ought to caſt her, and the Judge ought to condemn her.*

To this Objection I anſwer, *Deut.* 17. 6. *At the mouth of two or three witneſſes ſhall he that is worthy of death be put to death, but at the mauth of one witneſs he ſhall not be put to death.* It is taken for granted, that a man or woman is ſometimes given over to bear falſe witneſs, therefore God hath made it one of his Commandements, *Thou ſhalt not bear falſe witneſs*; and here in *Deut.* 17. 6. God hath given us this rule to avoyd falſe witneſs, That one Witneſs ſhall not paſs as a ſufficient evidence upon Life and Death, and yet many have wrongfully ſuffered death at the mouth of one Witneſs, contrary to this Law, without examination of the condition of the Witneſs, whether Mad, or fooliſhly preſumptuous, or malicious.

Secondly I anſwer, Where two or three Witneſſes are to paſs for true evidence againſt any Perſon, it is to be underſtood only in matters preſcribed by the Word of God, as Murther by an inſtrument ſmitten, or caſt at a perſon, or by the hand, or by ſome apparent infallible way, *Numb.* 35. 16, &c. but not in matters that are no way grounded upon the Word, but are flat contrary to the Word of God, and are only mens imaginations, for we have no warrant to put any perſon to death upon any imaginary offence (if it were likely that two or three ſhould agree together in ſuch a teſtimony) neither ought a Judge, or any Magiſtrate to adminiſter

minister an Oath, or take, or hear an Oath in any thing Moral that is not prescribed in Gods Word, but only imaginary; and if two or three would swear point blank against any person to be a Witch, they ought not to be suffered to swear against any in that manner, except it be to swear against such Witches as the Scripture speaketh of, according the whole discourse of this Book, and therein also they ought to give a reason of their Oath, and the Judge and Jury to consider it.

Thirdly I answer, That Oathes that have been usually taken aga inst many persons in that kinde, are not to be regarded, though true; as that such a one hath been seen to have a Rat or Mouse creep upon her, or under her Coats, or was heard talking to her Imps, these are not material testimonies, but are fooliſh and senſleſs arguments, not grounded in the Word of God. Further, if the Witnesſes can swear that any person keepeth and feedeth Imps, it is not a material Oath, for it is as lawful to keep a Rat, or Mouse, or Dormouse, or any Creature tame, as to keep a tame Rabbit, or Bird; and one may be an Imp as well as another, and so may a Flea or Louse by the same reason; and so the Devil need not go far for a bodily shape to appear in, or to suck mens or womens flesh in; and if these were material Oathes, who then may not be proved a Witch? and yet there was an honest woman (so always formerly reputed) executed at *Cambridge* in the year 1645. for keeping a tame Frogge in a Box for sport and Phantasie, which Phantasie of keeping things tame of several species is both lawful and common among very innocent harmleſs people, as Mice, Dormice, Grashoppers, Caterpillers, Snakes; yea a Gentleman, to please his Phantasie in trying conclusions, did once keep in a Box a Maggot that came out of a Nut, till it grew to an incredible bigness; all these are Arguments of no force; yea I further say, if two or three would swear that they saw such a Creature suck any persons flesh, it doth not prove it to be a Devil, or that the Devil is in it, or therefore the Person a Witch.

Lastly I answer, If a Judge, or a Jury be bound by the Law

Law of the Nation to proceed according to that Law, yet they are bound more by the Law of God to proceed according to his Law, and if there be any Law of any Nation made to put to death people for any ſuppoſed imaginary Witchcraft, not ſpoken of in Gods Word, that Law ought to be abrogated, for we may not adde to Gods Law, *Deut.* 12. 32. and in the mean time, that Nation that maintaineth ſuch a Law, that Judge, that Jury which proſecuteth ſuch a Law (being not grounded in, but contrary to the Law of God) they all hazard themſelves under the Curſe of Gods Law, *Exod.* 22. 23, 24.

Sixteenthly, The laſt and wiſeſt Objection is this, *It is manieſt in the Scriptures that a Witch may kill by Witchcraft, for it appeareth* Numb. 25. 9. *that after* Balaam *had tried all ways to Curſe the people, there dyed of the people twenty four thouſand, and although he could not hurt them by Inchantment (as he affirmeth chap.* 23. 23. There is no Inchantment againſt *Iſrael*) *yet it appeareth,* Revel. 23. 14. *that he taught* Balac *to lay a ſtumbling-block before the people, in inticing them to commit Idolatry, which brought down the anger of God upon them that they dyed, Numb.* 25. 9.

To this I anſwer, This indeed is the only Witchcraft that can kill or hurt any man (according to the whole Diſcourſe of the Firſt Book, of this Treatiſe) ſeducing the people to Idolatry, whereby they do cauſe them to provoke God to anger, and to ſtrike them in his diſpleaſure; and this is the Doctrin we ought to learn by the Hiſtory of *Balaam*, yea this is the only Witchcraft that is ſummarily included in all the Nine tearms of Deſcription, *Deut.* 18. 10, 11. (being the diſcourſe of my firſt Book) and to ſhew any proof of any ſort of Witches in the Scriptures, I challenge all Witchmongers, yet ſome will forſake the Scriptures, and confute me ſtrongly, with a repetition of ſome of *Bodins* lyes, or the like Stories, telling them for truth.

But for all ſuch as do ſtill labour, by Objections, Cavils, Inventions, and Imaginations, to uphold the old Traditions and Errours of that grand Witch the Pope, and his Train, concerning Witches, and their Power, and not rather to cleanſe

cleanſe the world from theſe Doctrins of Devils; let them take heed that the ſaying belongeth not to them, that *Stephen* ſpake to the Jews, *Acts* 7. 51. *Yee ſtif-necked and uncircumciſed in heart and ears, yee do always reſiſt the Holy Ghoſt, as your fathers did, ſo do yee*; As it is written, 2 *Theſ.* 2.10, 11,12. *becauſe yee received not the love of the truth, that yee might be ſaved; for this cauſe God hath ſent you ſtrong deluſions, that you ſhould beleeve a lye, that they all might be damned who beleeved not the truth, but had pleaſure in unrighteouſneſs.*

A Concluſion.

HE that groundeth his Opinion upon Phanſie and Human traditions, and reports, without light, and rule of the Scriptures, is like a man groping in the dark, who for want of light ruſheth his face againſt the door. But if any man will forſake blinde imaginations, and be guided by the light and rule of the Scriptures, he ſhall finde by them, that Witches are only falſe Prophets, who uſed ſeveral deluding impoſtures to deceive the people (according to the whole Diſcourſe of the firſt Book of this Treatiſe, and theſe were not poor men and women, ſuch as are commonly executed for that falſly-imputed Crime of Witchcraft) but were open practicers of their ſeveral Witchcrafts, to delude and ſeduce, and thoſe had not their Craft from a Familiar, or by making a League with the Devil, as hath been commonly imagined, but were in a manner learned, and uſed Books written for that purpoſe, to teach them their manifold impoſtures, whereby to gain a maintenance among the people, by making them beleeve they were Prophets; as wee may read, *Acts* 19. 19. many of them being converted by the powerfull preaching of the Goſpel, brought their Books, and burnt them before the people; theſe Books containing ſuch ſubtile devices as were practiſed then by the falſe Prophets, or Witches of the time, to deceive the people, and now adays by the Popiſh Rout, and by our common Wizzards. But now for the thouſands of people that have been executed for Witches in ſeveral parts of the World, by the common manner of fond,

false accusations, at whose hands will God require their bloud, but at the hands of the Whore of *Rome*, and of those that have joyned with her in her abominations? *Revel.* 18. 24. In her was found the bloud (not only of Saints) but of all that were slain upon the earth. This doubtless must be understood of those that are unjustly slain, and who are they, but such as are slain by wrongful accusations? which wrongful accusations are occasioned by the devilliſh Doctrins wherewith she hath defiled the Nations.

Further I say, That this Doctrin of Witches power is the main strength of Antichristian policy; for whereas that *Romish* Whore knoweth, that in all Nations the Civil Magistrate will hold his power, and not resign it to her, to have absolute power to kill for Religion, she maintaineth this damnable Doctrin to this end, that under the name of Witches she may melt away all whom she feareth, or suspecteth will be opposers of her Antichristian pride, and herein she ingageth the Civil Magistrate, by her subtill Doctrin, to cut off whom she pleaseth; and how can that be said to be a Government for the defence of peoples Lives and Estates? where contrary to all Law these Villains can steal away both life and estate from whom they please (except from such as are in places of Dignity, or so well esteemed in Common-wealths, or have such friendship among the potent of the Land, that thereby they are able to withstand their Adversaries) and these poor accused people have no redress, or help at the hands of the Magistrate; but he who ought to be their Defender is bewitched, and ingaged against them; he is taught indeed not to suffer a Witch to live, but never truly taught who, and what are Witches; and that many times they that ingage him by their lying Doctrin, are the very Witches themselves, aimed at in the Scriptures, that ought not to be suffered to live.

THE

THE THIRD BOOK:

SHEWING

The vanity of some English VVriters concerning VVitches.

BOdinus, *Hyperius*, *Hemingius*, and other Popish Bloud-suckers, mentioned before in the Second Book of this little Treatise, having defiled the World with their abominable inventions, contrary to the sense and truth of Gods Word, their devillish Doctrins being already declared sufficiently to be wholly dissonant to the Word of God; yet some of our *English* Writers (who otherwise might seem to have been wise and learned men) have defiled their Pens with these groundless Phantastical Doctrins, which VVriters are briefly these.

The first is *James* Bishop of *Winton*, setting forth three Books, called *Damonology*, in the name and title of the Works of King *James* (and whether the Bishop or the King were the Composer of that Work, I stand not to argue) which VVorks are collected out of these Popish Writers before mentioned, which the Author acknowledgeth in the Preface to his Book, where he alledgeth *Bodinus*, *Hyperius*, and *Hemingius* for confirmation of the truth of the matter contained in his VVorks, but not a jot of Scripture is produced in all the VVork, if rightly interpreted, to prove it to be truth. and yet the Author himself confesseth of *Bodinus*, that his Book of *Damonomanie* is collected with greater dili-

gence, than compoſed with judgement; and truly I wiſh every wiſe man (that deſireth to be reſolved in his judgement concerning theſe Opinions) to obſerve that paſſage; or if he be ſuch a one as can read, and ſearch the ſeverall Writers of this ſubject of Witchcraft, let him obſerve the variety of their Opinions, how few of them do agree in one tenent, or in their manner of writing, by which it is eaſily concluded, that all their traditions are but Phantſies, contrary to the ſound of Gods Word; even as a wiſe Judge, examining ſeveral Witneſſes of one thing, if he findeth not their teſtimony to agree, he concludeth, that they compacted together to witneſs a thing falſe; and truly, although wiſe and learned men have been deluded by theſe lying inventions, yet compare but their Opinions one with another, and alſo with Holy Writ, and you ſhall finde, that all their Opinions are but one monſtrous Devil, ſtriving to get the maſtery of the Spirit of truth; and whether this Work was either compoſed by King *James*, or by the Biſhop, may be very well ſuſpected, or rather by ſome *Scotiſh* man, blinded by ſome *Scotiſh* Miſt, who deſired to ſet forth his own Tenents for the upholding of Popiſh errours, and Popiſh Writers, ſufficiently confuted before by *Scot*, in his Diſcovery of Witchcraft, he not being able any whit to anſwer *Scot*, in his Diſcourſe, laboureth to uphold falſe Tenents and Doctrins, by the authority of a King, becauſe he could not finde any thing in the Scriptures to uphold them, or to anſwer *Scot*, as wee may read in the Preface, that his whole aime is at *Scot*, whom he falſly chargeth with the Tenent, and Affirmation, That there is no ſuch thing as Witchcraft; whereas *Scot* in all his whole Book ſaith no ſuch thing, but only that Witchcraft is a craft of deceiving, and ſeducing the people, and not of killing and making barren, and raiſing Winds, and ſuch like Inventions; he that readeth that Preface, and ſeeth how *Scot* is firſt and chiefly aimed at in the whole Work, might preſently expect that in the Work he ſhould finde *Scot* notably confuted, or at the leaſt in ſome way anſwered, but reading over the VVork, he ſhall finde not one thing or other anſwered at all, but only a bare affirmation

firmation of ſuch Tenents, without any ground, or warrant of the Scripture, which Tenents were confuted by *Scot*, by the Scriptures; ſo that for any man to anſwer that Work of the Author at large, were only to do that which *Scot* hath already done, in confuting *Bodinus* and others; and whereas this Author pretendeth a refutation of *Scot*, he hath done nothing elſe but written again the ſame Tenents that *Bodinus* and others had before written, and were by *Scot* confuted; like an obſtinate Diſputant, that rather than he will not hold his Argument, though never ſo fooliſh, he will deny the Concluſion. One Diſputant wiſely and plainly proveth that a thing is, and the other fooliſhly ſaith ſtill it is not; or one proveth that a thing is not, and the other fooliſhly ſtill ſaith it is; by which way of arguing a childe may hold an Argument againſt a learned Doctor, though never ſo falſe.

Yet for the anſwering of the Tenents of this Author in that Work, Firſt, he ſaith in his firſt Book, as alſo in the Preface, That Witches can by the help of the Devil cauſe to be brought unto them all kindes of dainty Diſhes for their delicious maintenance; (and yet ſay I, how many poor lean ſtarved people have been executed in ſeveral places for Witches) and for the truth of this Doctrin, he bringeth no place of Scripture to prove it, but only affirmeth it to bee true, for theſe reaſons;

Firſt, The Devil is a Thief, and delighteth to ſteal.

Secondly, He is a Spirit, and therefore can ſubtilly, and ſuddenly tranſport the ſame from whence and whither hee will; by which way of argument, rejecting the Scriptures, a man may affirm for truth any vain imagination, be it as abſurd as this former; as, that the Devil is a Thief, and therefore hath a Mountain of Gold, which he hath taken out of every mans Purſe, and heaped up in Hell, which he being a Spirit, hath eaſily tranſported from the earth, and therefore are ſo many men haſtening to Hell, becauſe there is abundance of Gold; But if ſuch fooliſh Arguments as theſe were of any force, what need then any Scripture to teach us the truth? But if we examine the truth of this Doctrin by the Scriptures, it will prove for want of ground in Scripture very

phantaſtical, and in oppoſition to the truth of the Scriptures very blaſphemous; for hereby we ſhould yeeld ſtill that what was done by the Angel of God in miraculous manner, bringing food to *Elijah*, 1 King. 19. 6. may be done by the Devil, bringing variety of food to them that ſerve him; and whereas God by a Miraculous hand brought his people through a barren Wilderneſs, and fed them in that Wilderneſs; the ſame thing might as well have been done by the Devil, who (ſaith he) can bring his ſervants all manner of dainty diſhes.

This that is already written were enough to diſable, and make voyd all the three Books of *Damonologie* written by this Author; but yet for the ſatisfaction of ſuch as will expect a Methodical anſwer, I will begin with his Works in order as they ſtand, and in brief ſhew the vanity of them; as for example, he ſaith in his Epiſtle to the Reader, Sorcery and VVitchcraft are different from *Magick*, and *Necromancy*, and yet in the firſt Chapter of the Second Book, he ſaith, the Maid ſpoken of in the ſixteenth of the *Acts* was a VVitch, becauſe ſhe had the ſpirit of *Python*, and yet we finde in the Scripture, that they that had the ſpirit of *Python*, were alſo *Necromancers*; how then can this diſtinction hold, that VVitchcraft differeth from *Necromancy*? for by that diſtinction a *Pythoniſt* were a VVitch, and a *Necromancer* not a VVitch; yet what was the *Pythoniſt* of *Endor* but a *Necromancer*, pretending to conſult with the dead? and *Necromancy* was the pretence of all that were ſaid to have the ſpirit of *Python*; that was, that they conſulted with the Souls of the dead, as in *Plutarch*, and alſo in holy VVrit, as in *Iſa.* 8. 19. (it is manifeſt in any Tongue but our *Engliſh*) which in *Tremellius* tranſlation is to this ſenſe; for when they ſhall ſay unto you, Ask counſel of thoſe that have the ſpirit of *Python* (or the impoſture of Oracling) and of South-ſayers, ſhould not a people ask counſel of their God? Shall they ask counſel of the dead for them that are living? ſo then it is plain, this diſtinction is wholly diſſonant from Scripture, and that this Author wrote not according to Scripture, but by phantaſy and imagination.

And

And now for his First Book, and the whole discourse of it, he layeth this foundation, he produceth these places of Scripture to prove that there is such a thing as Witchcraft and Witches, *Exod.* 22. 18. 1 *Sam.* 15. 23. *Acts* 8. *Acts* 16. and here he never searcheth the sense and meaning of these Scriptures, but proveth that Witches are, which thing no man denyeth; and yet mark but his proofs, *Exod.* 22. 18. which is taken for a Jugler, or one that worketh false Miracles to deceive and seduce, in the same sense is to be understood, *Acts* 8. 9, 10. concerning *Simon Magus* who was a Jugler and Magician (Jugling being one main part of Magick in the Scripture discourse) such were *Pharaohs* Magicians, which Magicians this Author distinguisheth from Witches, and yet would prove by these places that there is such a thing as Witchcraft and Witches; so likewise 1. *Sam.* 15. 23. *Rebellion is as the sin of Divination*, from hence hee would prove Witchcraft also, and yet his distinction denieth that *Necromancers* (whose main drift was to give Divinations, by consulting with the dead) are Witches; and this is the sum of his first Chapter, where any wise man may see how he hath lost himself in proving, and not able to prove that which is easily proved, and that which no man denieth, That there is such a thing as Witches and Witchcraft; for all the rest of his Discourse in his first Book, it is to prove that there are *Magicians* and *Necromancers*, which thing no man denieth according to the Scriptures; but though this be a true Conclusion, yet it ariseth not from his proofs before mentioned, according to his own distinctions, for he produceth those proofs only to prove that there are Witches, which yet he distinguisheth from *Magicians* and *Necromancers*; how vainly then doth he raise from these proofs a discourse of *Magicians* and *Necromancers*? And further, in all this Discourse, he writing only according to his own imaginations, without grounds in the Scriptures, or in Arts, and Sciences, he runneth into gross absurdities, as in the third Chapter, that Judicial Astrologie is attained by Circles and Conjurations, raising of Spirits to resolve their doubts, which sheweth how little reading he had in that Science; and in the

fourth

fourth Chapter he bringeth in healing by Charms, and Stones, and Herbs, as if by his method they were a part of Aſtrologie, and not only in that hath he ſhewed his weakneſs, but in reckoning Stones and Herbs among Magick Charms. In the Fifth Chapter he ſaith, Magicians conjure the Devil in a Circle, and if they miſs the leaſt circumſtance, the Devil breaketh into the Circle, and carrieth quite away Body and Soul; and yet ſaith, a little before, in the ſame Chapter, that the Devil having preſcribed that form of doing, that he may ſeem to be commanded thereby, will not paſs the bounds of thoſe injunctions (Circles). In the ſixth Chapter he talketh, That they make a League with the Devil written with their bloud, and ſo learn of him to play Jugling Tricks, and Tricks upon the Cards and Dice (in which alſo he ſheweth himſelf but a ſilly Gameſter, in thinking ſuch Tricks cannot be played without a League with the Devil) and yet by his diſtinctions, and by his whole Diſcourſe, he ſaith, theſe Magicians (though in league with the Devil) are no Witches, which is contrary to the general Tenent that ever was of his own Sect (that is, where ſuch a League was made, it made a Witch) but to ſpeak the truth, the ill coherence of the Writings of his, and all other Writers of that ſort, ſheweth, that they have no ground but Phantſy, and Fiction, for any league or tranſaction with the Devil, either by Magician or Witch (to uſe his own diſtinction (though ſenceleſs) either in Scripture, or Human reaſon guided by the Scripture, and this is the whole ſcope of his firſt Book.

In the Firſt Chapter of his Second Book he refuteth himſelf, and plainly confeſſeth (though dully) that all his former proofs of Scripture concerning Witches were to bee underſtood only of Magicians, and not of Witches; but ſaith he, Though that be true, yet the Law of God ſpeaketh of Magicians, Inchanters, Diviners, Sorcerers, and Witches, and whatſoever of that kinde that conſult with the Devil, but doth not ſay where the Law ſpeaketh ſo, nor where ſuch are ſaid to conſult with the Devil, but letteth it paſs for granted which yet I will grant; thus farre the Law of God ſpeaketh

of

of Magicians, Inchanters, Diviners, and Sorcerers, but not of Witches distinct from these, for these were Witches in all the Scripture-sence, and Diviners were Magicians, and Magicians were Sorcerers, and Inchanters were Witches, and so were all the rest; but still mark how he laboureth to produce some proofs beyond all this, whereby he would make a Witch somewhat (he cannot tell what) distinct from Magicians, Diviners, Inchanters, and Necromancers; for saith he, the Maid that followed *Paul* crying, *Acts* 16. was a Witch, whose spirit of Divination was put to silence, saith he, and she was a Witch, because she did not raise the Devil, but hee spake by her tongue publickly, and privately, and that by her consent, and this is his ultimate proof of a Witch; which I grant; she was a Witch, but why distinct from the rest? what was she more than a Diviner? and the Scripture saith she had the spirit of *Python*, which was a spirit of lying Prophecie or Divination; and saith he, she was a Witch, because the Devil spake by her tongue, and that by her consent, as if he spake not by the tongue of all Diviners, Inchanters, Pythonists, South-sayers, Necromancers, and all false Prophets, and that by their consent; she was a Witch saith he, because she raised not the Devil, but yet say other Writers of his Sect, they are Witches that raise the Devil, and she had been a Witch if she had raised the Devil; and he himself in his seventh Chapter saith, Devils are made commonly to appear by Witchcraft; from these grounds in Scripture, (which are all spoken of Deceivers, and false Prophets, according to the whole discourse of my first Book, which indeed were Witches in the Scripture-sense, though weakly discovered by this Author) he goeth on presumptuously in the second and third Chapters, to say that Witches are such as do compact with the Devil, and in great number meet in Houses, and Churches, and adore the Devil in Pulpits, and learn of him to do mischief, and do render account at their several meetings, what mischief they have done for his service, and to kisse his hinder parts for adoration, and this is all the scope of his second and third Chapters, without any tittle of proof from Scripture, but only confession of Con-

demned people (which is no proof) being contrary to Scripture and reason, and (all Circumstances considered) is no Confession; for as he dully argueth in his first Chapter, that because they are loath to confess without Torture, therefore they are guilty; we may argue the contrary, they therefore are not guilty, their Confession being extorted, which Confession yet he would argue to be true, because saith he, the Devil was worshipped among the Heathen, and gave Oracles, and Responses, and was honoured with bloudy Sacrifice, and gave Divinations by the intrals of Beasts; But although these things were done by Heathen people that worshipped Idols, and had Oracles, and Responses from their Idol Priests (which were the Witches, and false Prophets of the times) and in that sence might be said to worship the Devil, as in 1 *Cor.* 10. 19, 20. (because the Devil was in the Idols, or rather in their Priests, and so by them wrought deludions under the mask of Idols) yet what consequence is here, that because the Devil was in this sence worshipped publickly by Idolaters, that therefore he is now privately worshipped by the great Conventions and Assemblies of Witches? or where do we read in Scripture, that Witches were such as did meet to worship the Devil? they were indeed such as seduced people to worshipping of Idols, by the deludions of the Devil ruling in their hearts. And in the fourth Chapter he saith, that VVitches can be transported in the Air, by the Devils help, because *Habbakkuk* was transported by the Angel, in the History of *Daniel Apocrypha*, which if this were a true story Canonical, yet what absurdity is this, to equalize the Devils power with the power of God by his Angel? And what consequence is here? If the Angel did so transport, therefore the Devil doth transport; and yet this is the whole scope of his fourth Chapter. In the fifth Chapter his whole scope is, That VVitches can make pictures of VVax, or Clay, and rost them, and so consume the party whom they intend, and can receive from the Devil stones and powders, and by them cast on can Cure diseases; that they can raise Storms and Tempests, and do many strange things, and that no man is sure to escape their

VVitch-

VVitchcraft, which as I have ſhewed in my ſecond Book, are not only inventions and fictions of Antichriſt, without ground in Scripture, but flat againſt Scripture, and the faith of Chriſtians to beleeve.

And whereas he ſaith further, The Devil can ſend VVitches to poyſon people, I anſwer, ſo he may teach any man elſe that will undertake it; for that is not any whit more eſſential to a VVitch than to any other murthering-minded man or woman, no more than ſtabbing with a Knife or Dagger. The ſcope of the ſixth Chapter is, That the Devil appears to VVitches, and teacheth them to do miſchief, but yet they have not power to hurt a Magiſtrate; but ſure if VVitchcraft conſiſted any whit in the Art of poyſoning, why then is the Magiſtrate free? for certainly many Magiſtrates, yea Judges, and Kings themſelves, have been poyſoned; hath a VVitch then leſs faculty in poyſoning Magiſtrates then other men have had? why then is their Craft counted ſo dangerous? The ſcope of his ſeventh and laſt Chapter is, that Spirits did more commonly appear in time of Popery than now, and the reaſon thereof he giveth before he proveth it to be true; that is, that the Goſpel hath diſpelled thoſe Spirits that were wont to appear. This reaſon hath a ſmooth pretence if it were given of a true thing, but the thing which he argueth upon is not true, for there were no more Spirits ſeen in time of Popery than now (and that is juſt none at all) but there were more lyes reported by papiſts, and in time of Popiſh ignorance, than now, and the Goſpel indeed hath diſpelled thoſe Popiſh Errours which were wont to deceive the people more than now; and who ſo denyeth that Spirits appear, he ſaith they are Sadduces, whereas yet there was never any ſuch diſpute among Sadduces, whether Spirits did appear viſible or not; neither were the *Phariſees* that oppoſed the *Sadducees* ſo ſilly as to affirm any ſuch thing; but if any ſuch thing were, as viſible apparition of Spirits, doubtleſs it had been no Controverſie, for the *Sadducees* might have ſeen them as well as the *Phariſees*; this is the ſcope of his Firſt and Second Book. And here I am compelled to go back again to the third Chapter of the Firſt Book, to anſwer one of

his Tenents, which I think very material to be anſwered out of order, becauſe if I had taken it in order it would have ſpoyled my method in anſwering ſo curtly as I have done, (his writing being ſomewhat immethodical.)

Look in his firſt Book, the third Chapter, and ſee how he by the bare ſignification of a word, laboureth to ground an abſurdity, ſaying, *Necromancy* is one that Propheſieth by the dead, and that is, ſaith he, one that conſulteth with the Devil, aſſuming the body of the dead party; but as I have ſaid, what *Logician* doth not know that it is not a legal manner of arguing, but moſt abſurd to draw a Concluſion from the bare ſignification of words, or from what words may ſignifie? but he that argueth truly, muſt argue as the words are taken, and not as they may ſignifie, and alſo ſearch the Original ſence of the Hebrew, and yet for the word it ſelf it hath not the leaſt ſignification of the Devil, or that the Devil can aſſume a dead Body, or the leaſt ſignification of Prophecying by the Devil, but only by the dead, according to the vain Tenent of the Heathen, that the Souls of the dead (by reaſon of their perfect eſtate after this life) could inſpire men living upon the earth, with knowledge of things to come, in which pretence theſe Witches called *Necromancers* uſed Divinations, or lying Prophecies, as manifeſtly appeareth in *Plutarch, de. defect. Orac.* and by Scripture, as I have ſhewed more fully in the Ninth deſcription in my firſt Book; and as for that Tenent, that the Devil can aſſume and raiſe a dead Body, it is moſt abſurd and blaſphemous, for it was by the divine miraculous power of Chriſt upon the Croſs, that the bodies of the dead were raiſed for a time, and appeared unto many, *Matth.* 27. 52, 53. from whence the Centurion acknowledged Chriſt to be the Son of God, knowing, that ſuch things could not be done but by the mighty Power of God; yet if this abſurdity were true, That the Devil could aſſume the bodies of the dead, it makes nothing to prove their common main Tenent, that Witches are ſuch people as can kill by Witchcraft, for a Necromancer is only one that taketh in hand to Propheſie by the dead, or to give divinations, and not one that killeth, or witcheth people to death; neither

neither doth it agree with this Authors distinctions to hold any such Tenent, that a *Necromancer* is one that consulteth with the Devil assuming a dead body, for he saith in his Sixth Chapter of his Second Book, and also in the third Chapter of the Third Book, that the Devil appeareth to Witches, and they consult with him, having assumed a dead body; why then doth he in his former distinctions make a difference betwixt a Necromancer and a Witch?

And now to proceed to the Third Book, as followeth, He laboureth to prove in his Third Book, That the Devil can appear bodily, and doth commonly haunt Houses and Fields in shape of men departed this life, and sometimes as Fairies, sometime in manner of *Browning* (as he calleth it) that is it that by our old Wives Fables is called *Robin Good-fellow*) and that these are true, and not false Fables, and for that in his first Chapter he allegeth, *Isa.* 13. 21. where it is said, That *Zim* and *Ohim* shall dwell in their houses, and *Jim* shall cry in their Palaces, which saith he, are in the Hebrew the proper names of Devils; but how erroneous this exposition is, let them that can read the Hebrew text see, and for them that cannot read the Hebrew text, let them read the Latine translation of *Junius* and *Tremellius*, which is thus; *Et recubabunt feræ illic, & implebunt domos eorum noxia animalia; habitabuntq; illic ululæ, & scopes saltabunt illic, clamitabitq; terrificum animal in viduatis palatiis ipsius, & serpens in templis voluptariis*: That is, Wilde Beasts shall lodge there, and hurtful Beasts shall fill their Houses, and Owls shall dwell there, and Night-birds shall hop there, and a Dragon shall cry in their desolate Palaces, and the Serpent in their pleasant Temples; (*Tremellius* in his Marginal Notes saith, *Terrificum animal, id est draco*) Those were all only such Creatures as do commonly inhabit desolate places; The Prophet speaking in the former verse of desolation that should come upon the Land; and indeed the Devil hath least to do in desolate places, and is most busied where people are most; but had *Zim* and *Iim* been the proper names of Devils, it had not made any thing to the purpose, to prove that the Devil walketh up and down in corporal appearance, for it is said,

Revel. 2. 13. that the Devil dwelt at *Pergamus*, and yet it is not meant that he was there seen at all to appear in any shape, but was there in the hearts and works of wicked men; but such is the manner of all that are tainted with Popish Tenents, that they would have people conceive of the Devil, that he is some ugly terrible Creature to look upon, some black man with a pair of Horns on his head, and a Cloven Foot, and a long Tayl, or some monstrous Beast that inhabiteth in Woods, and walketh about in the night to scare people, and this doctrin is maintained by Popish Writers, least people should discern that the Devil is in all their Popish Doctrins and actions, and in the hearts of all Popish seducers, and deceivers of the world.

Further, in this his Third Book he talketh of *Incubus*, and *Succubus*, as if it were an undoubted truth that the Devil lyeth commonly with Witches of both Sexes, having copulation with them, but for this he hath not the least Scripture, nor the least seeming Argument, but only constrained, extorted, belyed, nullified Confession of poor condemned people, which is the only Argument for all the devillish Tenents of all Writers of this sort, and yet they begin with Scripture, saying, *Thou shalt not suffer a Witch to live*; and upon this they raise a long discourse, contrary to all Scripture, and truth, and possibility, all which they will father upon the Scriptures, and yet when they are pinched by dispute to prove their Tenents by Scripture, they fly off to confession; this confession I say is in all the discourse of this Author his only Argument (which is no Argument) and yet he pretendeth his discourse to be grounded on the Scriptures, and in that pretence in his last Chapter he concludeth his whole discourse with the Law of God, saying, Therefore these people ought to be put to death according to the Law of God, whereas yet in all his discourse he could not produce the least jot or tittle of the Law against any such kinde of supposed Witches as he talketh of, nor the least colour of argument to prove his supposals, in all the Law, or all the Scriptures, without misconstruing the Law of God, and the Scriptures, So much for this Author,

Cooper

Cooper *answered.*

THe second *English* Writer upon this subject is one *Thomas Cooper* a Minister, who himself being infected with the common Popish tenent, sent forth by Pope *Innocent* the Eighth, and Pope *Julius* the Second, and affirmed by *Bodinus*, and other bloudy Inquisitors mentioned in my Second Book, that Witches are Murtherers, and such as can raise Winds, and do things impossible, by the help of the Devil; This *Cooper*, instead of being himself a Minister to instruct, and teach the people in Gods Truth, grounded in Scriptures, he became a bloudy Inquisitor to finde out Witches, that is a bloudy Persecutor of the poor, and an accuser of them to be Witches, who by his blinde zeal in this kinde did cause many to be executed for Witches, as he confesseth in his first Book, the first Chapter, and sixteenth Page, and after this he reading Mr. *Scots* Discovery of Witchcraft, which he was no way able to confute by Scripture, nor to answer him truly, hee being galled in his Conscience, and netled in his minde concerning his reputation in the World (which he feared he should loose if his wickedness should be convicted and laid open) instead of humbling his Soul before God, and begging pardon for his sin; he wrot a Book in defence of his errours, called the mystey of Witchcraft, wherein he hath (as others have done) pretended to confute *Scot*, and to that end hath writ down many Popish inventions, adding thereunto many of his own foolish imaginations, without one jot of Scripture to prove or ground any of his Tenents, and after long discourse of meer lyes and imaginations, in a pretence of holy Zeal, yet quite contrary to Gods truth (yea I may say, imaginations resisting Gods holy Spirit of Truth) hath thought it a sufficient confutation of *Scot*, to fetch him over with an use of reproof, as appeareth in his first Book, the eighteenth page, just as if a man should preach contrary to the Scriptures that Idols are gods, and labour to prove it by experience (as this *Cooper* laboureth to prove his Tenents concerning Witches) or to prove it by the example of such

as.

as have been ſlain, becauſe they would not fall down before an Idol, and worſhip it (as this *Cooper* laboureth to prove his errours concerning Witches from the example of many that have been executed for Witches) and then ſhould fetch them over with an uſe of reproof, that ſay Idols are no gods; and after this groundleſs uſe of reproof, this *Cooper* goeth on ſtill in a frivolous diſcourſe, without any Scripture to prove his Doctrin, and at laſt laboureth to ſhew that Juglers are Witches, which no man yet did ever deny (if they were ſuch as wrought falſe Miracles to ſeduce the people, as *Jannes* and *Jambres*, and *Simon Magus*, and *Elimas* the Sorcerer) but he laboureth to prove that common Juglers are Witches, that do work their Tricks of Activity, ſaith he, by a Familiar, which yet (ſaith he) are no real Miracles, but they hurt the Eye, and thicken the Air, ſaith he, whereby they make things ſeem to be really done that are not done; which thing for a Jugler to do, that is, to hurt the eye, and touch it not, and to thicken the Air were a Miracle it ſelf; but to clear theſe vain Fancies, who knoweth not that Juglers do play their Tricks only by the ſlight of hand, called *Cleanly Conveyance*, or *Legerdemain*? and what common Jugler that hath gone about to Fairs, or Markets, to ſhew his Tricks of Activity to get Mony, will not in private for a ſhilling ſhew any Trick that he hath acted openly, and ſhew how it is done to the ſatisfaction of any man that deſireth it, and that without a Familiar, or the leaſt appearance of any ſuch vain Phantſy as fools imagine; But yet if I ſhould take it for granted, that theſe common Juglers are Witches, and do work their Feats by a Familiar Devil, as he affirmeth, yet what doth that make towards the proving of theſe poor, and aged, and lame people to be Witches, that have ſo commonly been ſaid to be Witches? What Tricks of Activity have they ſhewed, either in Fayers or Markets, or in publick, or in private? ſurely if they had been Condemned for Witches, for any ſuch thing doing, they ſhould not need to be found out by an Inquiſitor, to be tried by Biggs, or privie Marks, or by ſinking or ſwimming in the water, for their actions would declare them openly. Alſo if common Juglers were

Witches,

Witches, as he saith; yet how doth this prove that a Witch is a Murtherer, which is the main drift of his Book; and to that end he bringeth many places of Scripture to prove that there are VVitches, which thing no man doth deny. Afterward he affirmeth, that Witches do make a real League with the Devil, (which hath been a common foolish tradition) and for that he alledgeth *Psal.* 58. 5. where saith he the Original yeeldeth thus, *Which heareth not the Charmer, or mutterer, joyning societies together*, where (saith he) the Holy Ghost setteth down the effect of a Charm, namely, that it is able to stay the Adder from stinging those that shall touch him; but mark how this fellow belyeth the Scriptures, for which (because many understand not the Hebrew) I referre them to the Translation of *Junius* and *Tremellius*, which is this; *Quæ non auscultat voci mussitantium, utentis incantationibus peritissimi*, which hearkeneth not to the voyce of mutterers, or of the most skilful user of Charms; so that there is not a word of joyning Societies together, not a word of the Devil, nor of any league with the Devil; yet if it had been so, and that he could have proved such a League or Covenant, it had made nothing to prove that a Witch is a Murtherer (which is his drift) for a League might be made for a Deceiver, as well as for a Murtherer; And whereas he saith the place aforesaid proveth the effect of a Charm, that it can stay the Adder from stinging, it proveth the clean contrary; for if the Prophet had said the Adder hearkneth to, or regardeth the voyce of a Charmer, it had proved that a Charm is effectual; but in that he saith the Adder regardeth not, or hearkneth not to the voyce of the Charmer be he never so skilful, it proveth that a Charm is of no force; and indeed the Prophet doth there allude deridingly to the vanity of that Idolatrous conceit of the Heathen, who thought that charms had vertue in them, and so were seduced by charms to put confidence in charms and conjurations, according to the Sixth term of description in the First Book of this Treatise, shewing the common conceit of the Heathen concerning charms, appearing in their Poets; *Frigidus in pratis cantando rumpitur anguis.*

This page and the following are misnumbered. They should be pp. 153, 154. of the ed.

This fellow doth further contradict himself sundry ways, one of his most manifest absurd contradictions is in page 85. where he confesseth that God only hath power to send Satan to torment the wicked, and afflict the godly, and yet he affirmeth in pag. 261. that Witches also can send Satan to possess men, and torment them.

Who so pleaseth to read over this Author, shal find that he is bold to affirm, not only that the Devil doth at the command of a Witch raise storms, poyson the Air, blast Corn, kill Cattel, torment the bodies of men, but also cast out Devils, as in page 158. also that he sometimes enliveneth a dead childe, and bringeth it to a Witch in her travelling to bring forth childe, and telleth her that it is the childe born of her body, begotten by himself, and so, saith he, she is deceived with her new darling, as in pag. 122. so that according to the Deviliſh doctrin of this Author, the Devil can raise the dead, as Christ raised *Lazarus* and *Dorcas*, and cast out Devils, as Christ did; but to conclude, they that shall read his blasphemous and vain imaginations, and yet shall see therewithall the pretence of holy zeal in all his Discourse, may plainly behold in him the Devil turning himself into an Angel of Light to deceive the World.

And so I leave this *Cooper* where I found him, namely, in a Stationers shop, dear of taking up.

Master Perkins *answered.*

THere is yet another Author writing upon this subject of Witchcraft, well known to all, and that is M. *Perkins*, who because he was such a chosen instrument of preaching Gods Word in his life, I blush to name him, least some should think I go about to defame him so long after his death, whom I honour in his Grave; but yet to take away all suspicions in that kinde, let every one know, that the Volume of Mr. *Perkins* his Works, in which is contained that Treatise of Witchcraft, was not put in print by himself, but were certain Writings found in his Study after his death, most of which were taught by him in the Pulpit in his Life-time, but

4 pages are here wanting. See other edition, pp. 135-138

depth of Melancholly, or diſtempered brain, as I have formerly demonſtrated in my Second Book, and therefore need no further anſwer.

So much for this Author who I beleeve had more of the Spirit of truth in him than many of his profeſſion.

Now for all that have written in that kinde, I ſummon all VVitch-mongers to ſhew me in the Old or New Teſtament, which are given as a rule of truth, the leaſt inference of any ſuch Doctrin as is delivered by them. Alſo, I deſire any man of right underſtanding, to compare them with the Scriptures, and ſo compare alſo this my Book with the Scriptures, and to ſee which of them is moſt conſonant with the Scriptures, and which is moſt diſſonant from the Scriptures, and ſo to try them by Gods touch-ſtone of truth.

The Concluſion.

TO conclude, you that are convicted of your Errors, and yet do make a light matter of it, and lay it not to heart, was *Cain* and *Ahab* accurſed for murthering of each of them one man, and do yee make it a light matter to have murthered thouſands by your ignorant doctrin? VVhat will it avail at the latter day, that yee have preached, and prayed, and ſpread forth your hands, and made great ſtir in pretence of Religion? If Chriſt ſhall ſay, *Depart from me yee workers of iniquity, and ſhedders of innocent blood?* if thouſands that are wrongfully ſlain ſhall riſe up in Judgement againſt you, if it ſhall be laid to many Miniſters, and Preachers of the VVord, in that yee have not taught againſt theſe abominations, yee are partakers in them.

Cauſes of upholding the damnable Doctrin of Witches power.

IF I did not aime at brevity, I might enlarge this Volume upon theſe particulars following, which I will only name and leave them, being the cauſes of upholding the opinion of Witches power.

1. Some Miniſters for want of due examining of the Scriptures,

tures, have taught in the Pulpits unwarily, and inconsiderately, the Doctrin of Witches Power, as also some have published their Works in print.

2 Many Ministers although they are of the contrary opinion, yet have neglected to beat down the common phantastical conceit of people concerning Witches power.

3 The common hatred that all men do bear to a Witch, so that if any poor Creature hath the report of being a Witch, they joyn their hand with the rest in persecuting, blindly, without due consideration.

4 The false reports that are commonly raised in that kinde concerning Witches, whereby men lead one another like wandring lost Sheep, to beleeve lyes; it is certain it was done in such a place, I have credibly heard it.

5 Vain credulity, which all men are naturally prone unto ever since *Adams* Fall, that is a Vice whereby men are subject to beleeve every lying report, being the ground of infidelity; *Credula mens hominis, & erecta fabulis aures.*

6 Infidelity, or not beleeving the Scriptures to be the only perfect rule of righteousness, and touch-stone of truth.

7 Ignorance of the Scriptures, either by wresting them, or by neglecting to search them, or want of being able to read them, or when they are read, want of ability to understand them; all such men may be led away with any opinion.

8 Generality of opinion maketh weak people, and ignorant to argue, sure it is safest to say, and think as others do.

9 Obstinacy in opinion in such as have some weak knowledge, let such be beaten from one Argument they will fly to another, and beat them from all Arguments, yet at last they will still hold their opinion.

10 Melancholly, which frameth much representation in the minde of any terrible report or doctrin (though it bee groundless and false) and causeth it to take great impression in the deluded understanding.

11 Timerousness, whereby men like little Children, and Women especially, are afraid of every idle fantastical report that they hear of Witches power, especially if they be alone in the dark.

12 Crackt

12 Crackt Phantasie, whereby many a man or woman, specially in Sickness have strange Apparitions either in bed, or abroad, which they report to silly people, and are beleeved, whereas it is nothing but their broken and hurt fancy, occasioned in some by sickness or distemper, in some by much Drunkenness, in some by a blow on the head, and in Scholars sometimes by over-much study, whereby they presently conceit, and are judged by others to be bewitched, or at least to be pursued by a Witch, or by a Witches Imps, and judge so themselves.

13 People that are handled by strange Diseases, as Children in Convulsion Fits, or Women in Fits of the Mother, and the like, are by ignorant beholders; and sometimes by ignorant Physitians said to be bewitched, as were *Frogmortens* Children said to be falsely.

14 Old Wives Fables, who sit talking, and chatting of many false old Stories of Witches, and Fairies, and *Robin Good-fellow*, and walking Spirits, and the Dead walking again; all which lying fancies people are more naturally inclined to listen after than to the Scriptures.

15 Another abominable cause is the suffering of Impostors to live, such as silly people call Cunning men, who will undertake to tell them who hath bewitched them, who, and which of their Neighbours it was, by the delusions of such Impostors, many poor innocent people are branded with a report of being Witches, by reason of which report coming first from a Witch, they are in process of time suspected, accused, arreigned, and hanged.

A Reference to Mr. Scots *Treatise of Spirits, and also the Opinion of* Luther *concerning Devils.*

I Might further enlarge this Volume with a Treatise of Spirits, or the nature of Devils, concerning which people have much abused themselves for want of knowledge in the Scriptures, but for brevity I refer the Reader to Mr. *Scot*, who hath excellently written in the latter end of his Discovery of Witchcraft, a Discourse called, *A Treatise of Spirits*; also I thought good to adde in brief the words of *Luther* concerning Devils,

which are these; *De phreneticis sic sentio, omnes moriones & qui usu rationis privantur à daemonibus vexari, non quod ideo damnati sunt, sed quod variis modis Satan homines tentat, alios gravius, alios lenius, alios longius, quod medici multa ejusmodi tribuunt naturalibus causis, & remediis aliquando mitigant, fit quod ignorant quanta sit potentia & jus daemonum. Christus non dubitat, curvam illam anum in Evangelio, vinctam a Satana dicere; & Petrus Actorum decimo, oppressos a Diabolo dicit, quos Christus sanarat, ita etiam multos surdos, claudos malitia Satana tales esse, Deo tamen premittente; deniq; pestes, febres, atq; alios graves morbos opera damoniorum esse, qui & tempestates incendia frugum calamitates operantur vere affirmamus; Summa mali sunt Angeli, quid mirum, si omnia faciunt mala humano generi noxia & pericula intentent, quatinus Deus premittit; etiamsi plurima talia herbis, & aliis remediis naturalibus curari possunt, volente Deo, & miserente nostri, exemplum Jobi endicat, qua passus sit a Satana, qua medicus omnia naturaliter fieri, & curari assereret; sciendum est igitur phreneticos a Satana tentari saltem temporaliter, an Satan non faceret phreneticos? qui corda replet fornicatione, cœde, rapina, & omnibus pravis affectibus; summa, Satan proprior nobis est quam ullus credere possit, cum sanctissimis sit propinquissimus adeo, ut ipsum Paulum colaphizare & Christum vehere possit quorsum libet.* These are the words of *Luther*, and where he saith at the last, that the Devil could carry Christ whither he listed, it is his errour, for the Devil did not carry him at all, but led him by temptation, as appeareth, *Luke* 4. and as I have more at large written in my Second Book, in my answer to the Sixth Objection, if you look back to it; yet from this brief Discourse of *Luther* may be observed, That the Devil may be said to be an instrument in all Diseases, crosses, and calamities, as *Luther* proveth by the Story of *Job*, and the saying of Christ concerning the woman, *Luke* 13. 11. 16. and as is expressed, 2 *Thess.* 2. 18. *Luke* 11. 14. but yet it must necessarily be true that the Devil is Gods Instrument in all these afflictions, as *Job* acknowledgeth in all his afflictions, ascribing all to God, *Chap.* 1. 22. 2. 10. 9. 34. and God claimeth these things as his own Prerogatives, *Lev.* 26. *Deut.* 32. 39.

From

From all which it is fully concluded, That the Devil is only Gods instrument to afflict and tempt the righteous, to afflict, tempt, and torment the wicked, and in all this doth nothing but by Gods peculiar dispensation, not by a bare permission, nor by the appointment of a VVitch; whatsoever some have written more concerning the nature of Devils, as that there are *Incubus*, and *Succubus*, the He Devil, and the Shee Devil, that the Devil maketh a League with VVitches, and that the Devil is the VVitches Instrument as well as Gods, and that by Gods permission; that the Devil walketh in Church-yards, and near Sepulchers, and in desolate places; that he is black, that he assumeth a Corporal shape, that hee hath a Cloven Foot, that he walketh in the dark Nights, that he sometime roareth, and maketh a fearful noyse, that he useth to scare people in VVoods and Fields, that there are fiery, aiery, earthy, and watery Devils, that there are degrees, orders, and supremacies among Devils, that some are greater in power than others; these are all dissonant to Scripture, and are only the vain fancies of men, who delight to fill the world with Fables.

And whereas some do argue from *Matthew* 12. 24 that some Devils are greater in power than others, and also in degree and superiority, because *Beelzebub* is there called, *The Prince of Devils*, it is to be understood that the *Pharisees* called him the Prince of Devils, because *Baal-zebub* was the chief Idol by which the *Israelites* had been defiled sometimes, and was by them called therefore, the chief Devil, or the Prince of Devils, and was called by them *Beelzebub*, by an Antithisis, putting *e* for *a*, which Idol was spoken of, 1 *Kings*, 1. 2. and *Beza* and *Tremellius* do both agree in that Exposition, that it is meant of *Baalzebub*, if we look their Notes upon *Matthew* 10. 25. and *Beelzebub* may bee interpreted, *The Prince of Flies*, not because Devils are Flies (as some imagine in the Story of *Francis Spirah*) but because his Temple was pestered with Flies, through the smell of the abundance of Flesh that was there spent daily, and also because the Country being much troubled with Flies, the people used to seek to that Idol for help against that annoyance of Flies, saith *Beza*.

Lucifer

Lucifer is also by some thought to be the chief among Devils, and that when he fell all his Angels fell with him, from that place in *Isa.* 14. 12, 13, 14, 15. but that is only an Allegorical exposition of the fall and exile of *Nebuchadnezzar*, who is there Metaphorically called *Lucifer*, because of his pride, in exalting himself as farre above others in his own thought, as the bright Morning Star exceedeth other Stars.

He that would read these things more at large handled, may read Mr. *Scot* aforesaid, as also a little Book, called, *The Deacon of Spirits.*

An Instruction for Lawyers.

YOu that are learned in the Laws of the Land, are commonly found to be the most able and worthy to be Judges of the people, and these Laws which are the rule of Justice, are concluded by you, all to be exceeding good Laws; and therefore it must needs follow that such opinions as do make these Laws of no validity are absurd opinions, therefore I am bold to state two Questions, or Cases, and leave them to your Wisdoms.

I. A man is found dead in the Fields, who a little before went out well; another man being his Adversary is questioned for his Life, as being suspected to have murthered him; this man proving that he was a hundred, or two hundred miles from the place where and when the man dyed, is quit by the Law. I demand then, what Justice is in that Law that quiteth him, if he might send the Devil, or leave order with the Devil or with his Imps, to Witch him to death at that time?

II. Two men strive together, one overcometh and beateth the other, who presently sickneth, and within three days dyeth; the other is questioned by the Law for his Life; what Justice were in this Law, if an old Witch hating one, or both of them, and seeing opportunity should have power to witch the one to death, that so she might cause the other to be Hanged for him?

FINIS.

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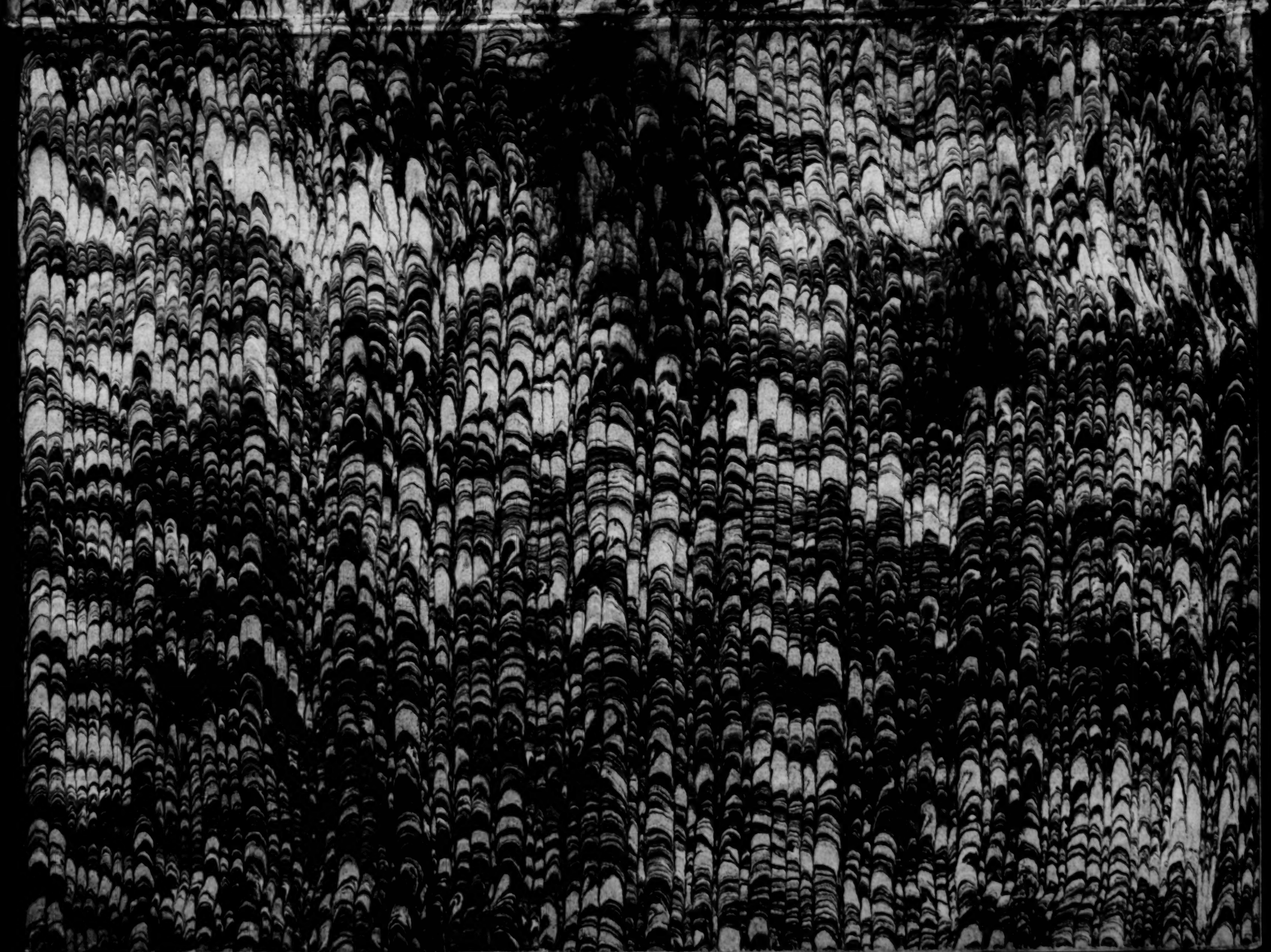
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